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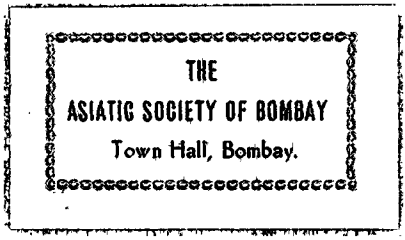

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THE EARLY HISTORY OF INDIA

FROM 600 B.C. TO THE MUHAMMADAN CONQUEST

INCLUDING THE INVASION OF ALEXANDER THE GREAT

B 2600

BY

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PREFACE

THE plan and limitations of this book have been explained so fully in the Introduction that little more need be said by way of preface. The room for difference of opinion on many of the subjects treated is so great that I cannot expect my views on controverted points to meet with universal acceptance; and the complexity of my undertaking forbids me to hope that positive errors, justly open to censure, have been avoided altogether; but I trust that critics will be prepared to concede the amount of indulgence which may be granted legitimately to the work of a pioneer.

The devotion of a disproportionately large space to the memorable invasion of Alexander the Great is due to the exceptional interest of the subject, which, so far as I know, has not been treated adequately in any modern book. The extreme brevity of the fourteenth and fifteenth chapters, dealing with the mediaeval kingdoms of the north and the Deccan, which may be open to adverse criticism, is attributable to the limited interest of merely local histories. In the final chapter an attempt has been made to give an intelligible outline of the history of the South, so far as it has been ascertained. The story of the Dravidian nations seems to me deserving of more attention than it generally receives.

The presentation of cumbrous and unfamiliar

Oriental names must always be a difficulty for a writer on Indian history. I have endeavoured to secure reasonable uniformity of spelling without pedantry. The system of transliteration followed in the notes and appendices is substantially that used in the *Indian Antiquary*; while in the text long vowels only are marked where necessary, and all other diacritical signs are discarded.

Vowels have values as in Italian; except the short *a*, which is pronounced like *u* in *but*, when with stress, and like *A* in *America*, when without stress. The consonants are to be pronounced as in English; and *ch*, consequently, is represented in French by *tch*, and in German by *tsch*; similarly, *j* is equivalent to the French *dj* and the German *dsch*. The international symbol *c* for the English *ch*, as in *church*, which has been adopted by the Asiatic Societies, may have some advantages in purely technical publications; but its use results in such *monstra horrenda* as *Cac* for *Chach*, and is unsuitable in a work intended primarily for English and Indian readers.

I have much pleasure in acknowledging the receipt of help of various kinds from the following gentlemen:—M. Édouard Chavannes, Professeur au Collège de France; Mr. J. S. Cotton, editor of the *Indian Imperial Gazetteer*; Mr. William Crooke; Professor Rhys Davids; Dr. J. F. Fleet, C.I.E.; Dr. Rudolf Hoernle, C.I.E.; Mr. James Kennedy; M. Sylvain Lévi; Professor E. J. Rapson; and Mr. R. Sewell.

PIPRĀWĀ INSCRIBED VASE CONTAINING RELICS OF BUDDHA

(*Iyaṁ salila nidhane budhasa bhagavate*)

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CHAPTER I

I. INTRODUCTION

THE illustrious Elphinstone, writing in 1839, observed that in Indian history 'no *date* of a public event can be fixed before the invasion of Alexander; and no *connected* relation of the national transactions can be attempted until after the Mahometan conquest.' Professor Cowell, when commenting upon this dictum, twenty-seven years later, begged his readers to bear it in mind during the whole of the Hindu period; assigning as his reason for this caution the fact that 'it is only at those points where other nations came into contact with the Hindus, that we are able to settle any details accurately[1].' Elphinstone and Cowell on the Hindu period.

Although the first clause of Elphinstone's proposition, if strictly interpreted, still remains true—no date in Indian history prior to Alexander's invasion being determinable with absolute precision—modern research has much weakened the force of the observation, and has enabled scholars to fix a considerable number of dates in the pre-Alexandrine history of India with approximate accuracy, sufficient for most purposes.

But when the statement that a connected narrative of events prior to the Muhammadan conquest cannot be prepared is examined in the light of present knowledge, the immense progress in the recovery of the lost history of India made during the last forty years becomes apparent. The researches of a multitude of scholars working in various fields have disclosed an unexpected wealth of materials for the reconstruction of ancient Indian history; and the necessary preliminary studies of a technical kind have been carried so far that the moment seems to have arrived for taking stock of the accumulated stores of knowledge. It now appears Results of modern research.

[1] Elphinstone, *History of India*, ed. Cowell, 5th ed., p. 11.

to be practicable to exhibit the results of antiquarian studies in the shape of a 'connected relation'; not less intelligible to the ordinary educated reader than Elphinstone's narrative of the transactions of the Muhammadan period.

Political history.

The first attempt to present such a narrative of the leading events in Indian political history for eighteen centuries is made in this book, which is designedly confined almost exclusively to the relation of political vicissitudes. A sound framework of dynastic annals must be provided before the story of Indian literature and art can be told aright. Although literary and artistic problems are touched on very lightly in this volume, the references made will suffice, perhaps, to convince the reader that the key is often to be found in the accurate chronological presentation of dynastic facts.

East and West.

European students, whose attention has been directed almost exclusively to the Graeco-Roman foundation of modern civilization, may be disposed to agree with the German philosopher in the belief that 'Chinese, Indian, and Egyptian antiquities are never more than curiosities[1]'; but, however well founded that opinion may have been in Goethe's day, it can no longer command assent. The researches of orientalists during the last hundred years have established many points of contact between the ancient East and the modern West; and no Hellenist can now afford to profess complete ignorance of the Babylonian and Egyptian culture which forms the bed-rock of European institutions. Even China has been brought into touch with Europe; while the languages, literature, art, and philosophy of the West have been proved to be connected by innumerable bonds with those of India. Although the names of even the greatest monarchs of ancient India are at present unfamiliar to the general reader, and awaken few echoes in the minds of any save specialists, it is not unreasonable to hope that an orderly presentation of the ascertained facts of ancient Indian history may be of interest to a larger circle than that

[1] *The Maxims and Reflections of Goethe*, No. 325, in Bailey Saunders's translation.

of professed orientalists, and that, as the subject becomes more familiar to the reading public, it will be found no less worthy of attention than more familiar departments of historical study. A recent Indian author justly observes that 'India suffers to-day in the estimation of the world more through that world's ignorance of the achievements of the heroes of Indian history than through the absence or insignificance of such achievements[1].' The following pages may serve to prove that the men of old time in India did deeds worthy of remembrance, and deserving of rescue from the oblivion in which they have been buried for so many centuries.

Alexander the Great.

The section of this work which deals with the invasion of Alexander the Great may claim to make a special appeal to the interest of readers trained in the ordinary course of classical studies; and the subject has been treated accordingly with much fullness of detail. The existing English accounts of Alexander's marvellous campaign, among which that of Thirlwall may claim, perhaps, the highest place, treat the story rather as an appendix to the history of Greece than as part of that of India, and fail to make full use of the results of the labours of modern geographers and archaeologists. In this volume the campaign is discussed as a memorable episode in the history of India, and an endeavour has been made to collect all the rays of light from recent investigation and to focus them upon the narratives of ancient authors.

The author's aim.

The author's aim is to present the story of ancient India, so far as practicable, in the form of a connected narrative, based upon the most authentic evidence available; to relate facts, however established, with impartiality: and to discuss the problems of history in a judicial spirit. He has striven to realize, however imperfectly, the ideal expressed in the words of Goethe:—

'The historian's duty is to separate the true from the false, the certain from the uncertain, and the doubtful from

[1] C. N. K. Aiyar, *Sri Sankaracharya, his Life and Times*, p. iv.

that which cannot be accepted. . . . Every investigator must before all things look upon himself as one who is summoned to serve on a jury. He has only to consider how far the statement of the case is complete and clearly set forth by the evidence. Then he draws his conclusion and gives his vote, whether it be that his opinion coincides with that of the foreman or not[1].'

The application of these principles necessarily involves the wholesale rejection of mere legend as distinguished from tradition, and the omission of many picturesque anecdotes, mostly folk-lore, which have clustered round the names of the mighty men of old in India.

Value of tradition.

The historian of the remote past of any nation must be content to rely much upon tradition as embodied in literature, and to acknowledge that the results of his researches, when based upon traditionary materials, are inferior in certainty to those obtainable for periods of which the facts are attested by contemporary evidence. In India, with very few exceptions, contemporary evidence of any kind is not available before the time of Alexander; but critical examination of records dated much later than the events referred to can extract from them testimony which may be regarded with a high degree of probability as traditionally transmitted from the sixth or, perhaps, the seventh century B.C.

Necessity for criticism.

Even contemporary evidence, when it is available for later periods, cannot be accepted without criticism. The flattery of courtiers, the vanity of kings, and many other clouds which obscure the absolute truth, must be recognized and allowed for. Nor is it possible for the writer of a history, however great may be his respect for the objective fact, to eliminate altogether his own personality. Every kind of evidence, even the most direct, must reach the reader, when in narrative form, as a reflection from the mirror of the writer's mind, with the liability to unconscious distortion. In the following pages the author has endeavoured to exclude the subjective element so far as possible, to make no state-

[1] *The Maxims and Reflections of Goethe*, Nos. 453, 543.

ment of fact without authority, and to give the authority, that is to say, the evidence, for every fact alleged.

But no obligation to follow authority in the other sense of the word has been recognized, and the narrative often assumes a form which appears to be justified by the evidence, although opposed to the views stated in well-known books by authors of repute. Indian history has been too much the sport of credulity and hypothesis, inadequately checked by critical judgement of evidence or verification of fact; and 'the opinion of the foreman,' to use Goethe's phrase, cannot be implicitly followed.

Unity of India.

Although this work purports to relate the Early History of India, the title must be understood with certain limitations. India, encircled as she is by seas and mountains, is indisputably a geographical unit, and, as such, is rightly designated by one name. Her type of civilization, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country, or rather continent, in a degree sufficient to justify its treatment as a unit in the history of human, social, and intellectual development.

But the complete political unity of India under the control of a paramount power, wielding unquestioned authority, is a thing of yesterday, barely a century old. The most notable of her rulers in the olden time cherished the ambition of universal Indian dominion, and severally attained it in a greater or less degree. But not one of them attained it completely, and this failure implies a lack of unity in political history which renders the task of the historian difficult.

The same difficulty besets the historian of Greece still more pressingly; but, in that case, with the attainment of unity, the interest of the history vanishes. In the case of India the converse proposition holds good, and the reader's interest varies directly with the degree of unity attained; the details of Indian annals being insufferably wearisome except when generalized by the application of a bond of political union.

Predominant dynasties.

A history of India, if it is to be read, must necessarily be the story of the predominant dynasties, and either ignore, or relegate to a very subordinate position, the annals of the *minor* states. Elphinstone acted upon this principle in his classic work, and practically confined his narrative to the transactions of the Sultans of Delhi and their Moghal successors. The same principle has been applied in this book, and attention has been concentrated upon the dominant dynasties which, from time to time, have attained or aspired to paramount power.

Twice, in the long series of centuries dealt with in this history, the political unity of all India was nearly attained; first, in the third century B.C., when Asoka's empire extended to the latitude of Madras; and again, in the fourth century A.D., when Samudragupta carried his victorious arms from the Ganges to the extremity of the Peninsula. Other princes, although their conquests were less extensive, yet succeeded in establishing, and for a time maintaining, empires which might fairly claim to rank as paramount powers. With the history of such princes the following narrative is chiefly concerned, and the affairs of the minor states are either slightly noticed, or altogether ignored.

Supremacy of the north.

The paramount power in early times, when it existed, invariably had its seat in Northern India—the region of the Gangetic plain lying to the north of the great barrier of jungle-clad hills which shut off the Deccan from Hindustan. That barrier may be defined conveniently as consisting of the Vindhyan ranges; or may be identified, still more compendiously, with the river Narmadā, or Nerbudda, which falls into the Gulf of Cambay.

Isolation of the south.

The ancient kingdoms of the south, although rich and populous, inhabited by Dravidian nations not inferior in culture to their Aryan rivals in the north, were ordinarily so secluded from the rest of the civilized world, including Northern India, that their affairs remained hidden from the eyes of other nations; and, native annalists being lacking, their history, previous to the year 1000 of the Christian era, has almost wholly perished. Except on the rare occasions

when an unusually enterprising sovereign of the north either penetrated or turned the forest barrier, and for a moment lifted the veil of secrecy in which the southern potentates lived enwrapped, very little is known concerning political events in the south during the long period extending from 600 B.C. to 1000 A.D. To use the words of Elphinstone, no 'connected relation of the national transactions' of Southern India in early times can be written; and an early history of India must, perforce, be concerned mainly with the north.

Scope of this work.

Strictly speaking, this work is in substance an attempt to present in narrative form the history of the ancient dominant dynasties of Northern India; while it passes lightly over the annals of the great southern kingdoms, and those of the minor states in every part of the country. But, in the fourteenth chapter, the reader will find a summary account of the more salient events in the story of the mediaeval kingdoms of the north; and the two succeeding chapters are devoted to a brief narrative of the fortunes of the kingdoms of the Deccan tableland and the Peninsula, so far as they are known, from the earliest times to the Muhammadan invasion at the beginning of the fourteenth century.

The time dealt with is that extending from the beginning of the historical period in 600 B.C. to the Muhammadan conquest, which may be dated in round numbers as having occurred in 1200 A.D. in the north, and a century later in the south. The earliest political event in India to which an approximately correct date can be assigned is the establishment of the Saisunāga dynasty of Magadha about 600 B.C.

II. SOURCES OF INDIAN HISTORY

Four sources.

The sources of, or original authorities for, the early history of India may be arranged in four classes. The first of these is tradition, chiefly as recorded in native literature; the second consists of those writings of foreign travellers and historians, which contain observations on Indian subjects; the third is the evidence of archaeology, which may be

subdivided into the monumental, the epigraphic, and the numismatic; and the fourth comprises the few works of native contemporary literature, which deal expressly with historical subjects.

Tradition only in earliest period.

For the period anterior to Alexander the Great, extending from 600 B.C. to 326 B.C., dependence must be placed almost wholly upon literary tradition, communicated through works composed in many different ages, and frequently recorded in scattered, incidental notices. The purely Indian traditions are supplemented by the notes of the Greek authors, Ktēsias, Herodotus, the historians of Alexander, and Megasthenes.

The Kashmir Chronicle.

The Kashmir chronicle, composed in the twelfth century, which is in form the nearest approach to a work of regular history in extant Sanskrit literature, contains a large body of confused ancient traditions, which can be used only with much caution. It is also of high value as a trustworthy record of local events for the period contemporary with, or slightly preceding, the author's lifetime [1].

The Sanskrit epics.

The great Sanskrit epics, the Mahābhārata and Rāmāyana, while of value as traditional pictures of social life in the heroic age, do not seem to contain matter illustrating the political relations of states during the historical period.

Incidental notices.

Sanskrit specialists have extracted from the works of grammarians and other authors many incidental references to ancient tradition, which collectively amount to a considerable addition to historical knowledge. These passages from Sanskrit literature, so far as they have come to my notice, have been utilized in this work; but some references may have escaped attention.

Jain books.

The sacred books of the Jain sect, which are still very imperfectly known, also contain numerous historical statements and allusions of considerable value [2].

[1] *Kalhaṇa's Rājataraṅgiṇī, a Chronicle of the Kings of Kaśmīr*, translated with an Introduction, Commentary, and Appendices, by M. A. Stein (2 vols., Constable, 1900). This monumental work is as creditable to the enterprise of the publishers as it is to the industry and learning of the translator, who has also produced a critical edition of the text.

[2] Some of the leading Jain texts have been translated by Prof. Hermann Jacobi (*S. B. E.*, vols. xxii, xlv).

Jātaka stories.

The Jātaka, or Birth, stories and other books of the Buddhist canon, include many incidental references to the political condition of India in the fifth and sixth centuries B.C., which although not exactly contemporary with the events alluded to, certainly transmit genuine historical tradition[1].

Pāli chronicles of Ceylon.

The chronicles of Ceylon in the Pāli language, of which the *Dīpavamsa*, dating probably from the fourth century A.D., and the *Mahāvamsa* are the best known, offer several discrepant versions of early Indian traditions, chiefly concerning the Maurya dynasty. These Sinhalese stories, the value of which has been sometimes overestimated, demand cautious criticism at least as much as do other records of popular and ecclesiastical tradition[2].

The Purāṇas.

The most systematic record of Indian historical tradition is that preserved in the dynastic lists of the Purāṇas. Five out of the eighteen works of this class, namely, the Vāyu, Matsya, Vishnu, Brahmānda, and Bhāgavata contain such lists. The Brahmānda and Bhāgavata Purānas being comparatively late works, the lists in them are corrupt, imperfect, and of slight value. But those in the oldest documents, the Vāyu, Matsya, and Vishnu, are full, and evidently based upon good authorities. The latest of these three works, the Vishnu, is the best known, having been completely translated into English[3]; but in some cases its evidence is not so good as that of the Vāyu and Matsya. It was composed, probably, in the fifth or sixth century A.D., and corresponds most closely with the theoretical definition that a Purāna should

[1] A complete translation of the Jātakas by Mr. W. H. D. Rouse and other scholars is in course of publication, and four volumes have appeared (Cambridge University Press). For the date of the book see Rhys Davids, *Buddhist India*, pp. 189–208.

[2] For a favourable view of the Ceylon chronicles see Rhys Davids, *Buddhist India*; and, on the other side, Foulkes, 'The Vicissitudes of the Buddhist Literature of Ceylon' (*Ind. Ant.* xvii, 100); 'Buddhaghosa' (ibid. xix, 105); Taw Sein Ko, *Kalyāni Inscriptions* (ibid. xxii, 14); V. A. Smith, *Asoka, the Buddhist Emperor of India*. The *Mahāvamsa* exists in more recensions than one; but that ordinarily quoted is the one translated by Turnour, whose version has been revised by Wijesimha.

[3] By H. H. Wilson, subsequently edited and improved by F. Hall. The lists will be found in Duff, *Chronology of India* (Constable, 1899).

deal with 'the five topics of primary creation, secondary creation, genealogies of gods and patriarchs, reigns of various Manus, and the histories of the old dynasties of kings[1].' The Vāyu seems to go back to the middle of the fourth century A. D., and the Matsya is probably intermediate in date between it and the Vishnu[2].

Modern European writers have been inclined to disparage unduly the authority of the Purānic lists, but closer study finds in them much genuine and valuable historical tradition. For instance, the Vishnu Purāna gives the outline of the history of the Maurya dynasty with a near approach to accuracy, and the Radcliffe manuscript of the Matsya is equally trustworthy for Andhra history. Proof of the surprising extent to which coins and inscriptions confirm the Matsya list of the Andhra kings has recently been published[3].

Darius, Ktēsias, Herodotus.

The earliest foreign notice of India is that in the inscriptions of the Persian king, Darius, son of Hystaspes, at Persepolis, and Naksh-i-Rustam, the latter of which may be referred to the year 486 B.C.[4]. Herodotus, who wrote late in the fifth century, contributes valuable information concerning the relation between India and the Persian empire, which supplements the less detailed statements of the inscriptions. The fragments of the works of Ktēsias of Knidos, who was physician to Artaxerxes Memnon in 401 B.C., and amused himself by collecting travellers' tales about the wonders of the East, are of very slight value[5].

Officers of Alexander, and envoys.

Europe was practically ignorant of India until the veil was lifted by Alexander's operations and the reports of his officers. Some twenty years after his death the Greek ambassadors sent by the kings of Syria and Egypt to the court of the Maurya emperors recorded careful observations

[1] Macdonell, *History of Sanskrit Literature*, p. 301.

[2] The relative dates of the Purānas are stated by Bhandarkar in *Early History of the Dekkan*, 2nd ed., p. 162 (*Bombay Gazetteer*, vol. i, part 2). For approximate actual dates see Appendix A at the end of this chapter.

[3] V. A. Smith, 'Andhra History and Coinage' (*Z. D. M. G.*, 1902, 1903).

[4] Rawlinson, *Herodotus*, vol. ii, p. 403; iv, 207.

[5] Translated by McCrindle in *Ind. Ant.* x, 296; the translation was also published separately at Calcutta in 1882.

on the country to which they were accredited, which have been partially preserved in the works of many Greek and Roman authors. The fragments of Megasthenes are especially valuable [1].

Arrian, a Graeco-Roman official of the second century A. D., wrote a capital description of India, as well as an admirable critical history of Alexander's invasion. Both these works being based upon the reports of Ptolemy son of Lagos, and other officers of Alexander, and the writings of the Greek ambassadors, are entitled to a large extent to the credit of contemporary documents, so far as the Indian history of the fourth century B.C. is concerned. The works of Quintus Curtius and other authors, who essayed to tell the story of Alexander's Indian campaign, are far inferior in value; but each has merits of its own [2]. Arrian, and others.

The Chinese 'Father of history,' Ssŭ-ma-ch'ien, who completed his work about 100 B.C., is the first of a long series of Chinese historians, whose writings throw much light upon the early annals of India. The accurate chronology of the Chinese authors gives their statements peculiar value [3]. Chinese historians.

The long series of Chinese Buddhist pilgrims who continued for several centuries to visit India, which they regarded as their Holy Land, begins with Fa-hien (Fa-hsien); who started on his travels in 399 A.D., and returned to China fifteen years later. The book in which he recorded his journeys has been preserved complete, and translated once into French, and four times into English. It includes a very interesting and valuable description of the government and social condition of the Gangetic provinces during the reign of Chandra-gupta II, Vikramāditya. Several other pilgrims Fa-hien, Chinese pilgrim.

[1] Edited by Schwanbeck, Bonn, 1846; translated by McCrindle.

[2] The Greek and Roman notices of India have been collected, translated, and discussed by Mr. McCrindle in six useful books, published between 1882 and 1901, and dealing with (1) Ktēsias, (2) *Indika* of Megasthenes and Arrian, (3) Periplus of the Erythraean Sea, (4) Ptolemy's Geography, (5) Alexander's Invasion, and (6) Ancient India, as described by other classical writers.

[3] M. Chavannes has published a translation of Ssŭ-ma-ch'ien. The French sinologists have been specially active in exploring the Chinese sources of Indian history, and several of their publications will be cited in later chapters.

left behind them works which contribute something to the elucidation of Indian history, and their testimony will be cited in due course.

Hiuen Tsang.

But the prince of pilgrims, the illustrious Hiuen Tsang, whose fame as Master of the Law still resounds through all Buddhist lands, deserves more particular notice. His travels, described in a work entitled *Records of the Western World*, which has been translated into French, English, and German, extended from 629 A.D. to 645 or 646, and covered an enormous area, including almost every part of India, except the extreme south. His book is a treasure-house of accurate information, indispensable to every student of Indian antiquity, and has done more than any archaeological discovery to render possible the remarkable resuscitation of lost Indian history which has recently been effected. Although the chief historical value of Hiuen Tsang's work consists in its contemporary description of political and social institutions, the pilgrim has increased the debt of gratitude due to his memory by recording a considerable mass of ancient tradition, which would have been lost but for his care to preserve it. The *Life of Hiuen Tsang*, composed by his friend Hwui-li, contributes many details supplemental to the narrative in the 'Travels'[1].

Alberūnī.

The learned mathematician and astronomer, Albērūnī, almost the only Muhammadan scholar who has ever taken the trouble to learn Sanskrit, essentially a language of idolatrous unbelievers, when regarded from a Muslim point of view, entered India in the train of Mahmūd of Ghaznī. His work, descriptive of the country, and entitled 'An Enquiry into India' (*Taḥḳīḳ-i-Hind*)[2], which was finished in 1081 A.D., is of high value as an account of Hindu manners, science, and literature; but contributes little information which can be utilized for the purposes of political history[3].

[1] See Appendix B, *The Chinese Pilgrims*, at the end of this chapter.

[2] Edited and translated by Sachau. Major Raverty points out that the title of Albērūnī's work is *Taḥḳīḳ*, not *Tārīḳh-i-Hind* (*J. A. S. B.*, 1872, part i, p. 186 note).

The author's full designation was Abū-Rihān, Muhammad, son of Ahmad; but he became familiarly known as the *Ustād*, or Master, Bū-Rihān, surnamed Al-Bērūnī (ibid.).

The visit of the Venetian traveller, Marco Polo, to Southern India in 1294–5 A.D. just comes within the limits of this volume[1]. Marco Polo.

The Muhammadan historians of India are valuable authorities for the history of the conquest by the armies of Islam[2]. Muhammadan historians.

The monumental class of archaeological evidence, considered by itself and apart from the inscriptions on the walls of buildings, offers little direct contribution to the materials for political history, but is of high illustrative value, and greatly helps the student in realizing the power and magnificence of some of the ancient dynasties. Monumental evidence.

Unquestionably the most copious and important source of early Indian history is the epigraphic; and the accurate knowledge of many periods of the long-forgotten past which has now been attained is derived mainly from the patient study of inscriptions during the last seventy years. Inscriptions. Inscriptions are of many kinds. Asoka's edicts, or sermons on stone, form a class by themselves; no other sovereign having imitated his practice of engraving ethical exhortations on the rocks. Equally peculiar is the record of two Sanskrit plays on tables of stone at Ajmīr[3]. But the great majority of inscriptions are commemorative, dedicatory, or donative. The former two classes comprise a vast variety of records, extending from the mere signature of a pilgrim's name to an elaborate panegyrical poem in the most artificial style of Sanskrit verse; and for the most part are incised on stone. The donative inscriptions—or grants—on the other hand, are mostly engraved on plates of copper, the favourite material used for permanent record of conveyances.

The south of India is peculiarly rich in inscriptions of almost all kinds, both on stone and copper, some of which attain extraordinary length. The known southern inscrip- Southern inscriptions.

[1] M. Cordier has recently brought out a new edition of Yule's version.

[2] They are most conveniently consulted in Elliot's *History of India as told by its own Historians*; a valuable work, although not free from errors, many of which have been corrected by Major Raverty in various publications.

[3] Kielhorn, *Bruchstücke indischer Schauspiele in Inschriften zu Ajmere* (Berlin, 1901).

tions are believed to number several thousands, and many must remain for future discovery. But these records, notwithstanding their abundance, are inferior in interest to the rarer northern documents, by reason of their comparatively recent date. No southern inscription earlier than the Christian era is known, except the Mysore edition of Asoka's Minor Rock Edicts and the brief dedications of the Bhattiprolu caskets[1]; and the records prior to the seventh century A. D. are very few.

Oldest inscription.

The oldest northern document is probably the Sākya dedication of the relics of Buddha at Piprāwā, which may date back to about 450 B. C.[2]; and the number of inscriptions anterior to the Christian era is considerable. Records of the second and third centuries A. D. are rare.

Work remaining.

Although much excellent work has been done, infinitely more remains to be done before the study of Indian inscriptions is exhausted; and the small body of unselfish workers at the subject is in urgent need of recruits, content to find their reward in the interest of the work itself, the pleasure of discovery, and the satisfaction of adding to the world's knowledge[3].

Numismatics.

The numismatic evidence is more accessible as a whole than the epigraphic. Many classes of Indian coins have been discussed in special treatises, and compelled to yield their contributions to history; while a general survey completed by Mr. Rapson enables the student to judge how far the muse of history has been helped by her numismatic handmaid.

From the time of Alexander's invasion coins afford invaluable aid to the researches of the historian in every period; and for the Bactrian, Indo-Greek, and Indo-Parthian dynasties they constitute almost the sole evidence[4].

[1] *Ep. Ind.* ii, 323.

[2] *J. R. A. S.*, 1898, p. 586; *Z. D. M. G.*, 1902, p. 157.

[3] See Dr. Fleet's article in *Ind. Ant.*, *1901*, p. 1. It is impossible to give a complete list of the publications in which Indian inscriptions appear. The properly edited records will be found mostly in the *Indian Antiquary*, *Epigraphia Indica*, *South Indian Inscriptions*, and Dr. Fleet's *Gupta Inscriptions*; but documents, more or less satisfactorily edited, will be met with in almost all the voluminous publications on Indian archaeology.

[4] Some of the principal modern works on ancient Indian numis-

Contemporary literature.

The fourth class of materials for, or sources of, early Indian history, namely, contemporary native literature of an historical kind, is of very limited extent, comprising only two works in Sanskrit, and a few poems in Tamil. None of these works is pure history; they are all of a romantic character, and present the facts with much embellishment.

The best known composition of this class is that entitled the 'Deeds of Harsha' (*Harsha-Charita*), written by Bāna, about 620 A. D., in praise of his master and patron, King Harsha of Thanēsar and Kanauj, which is of high value, both as a depository of ancient tradition, and a record of contemporary history, in spite of obvious faults[1]. A similar work called 'The Deeds of Vikramānka,' by Bilhana, a poet of the twelfth century, is devoted to the eulogy of a powerful king who ruled a large territory in the south and west between 1076 and 1126 A. D.[2]. The earliest of the Tamil poems alluded to is believed to date from the sixth or seventh century A. D. These compositions, which are panegyrics on famous kings of the south, appear to contain a good deal of historical matter[3].

Chronological difficulties.

The obstacles which have hitherto prevented the construction of a continuous narrative of Early Indian History are due, not so much to the deficiency of material, as to the lack of definite chronology referred to by Elphinstone and Cowell. The rough material is not so scanty as has been supposed. The data for the reconstruction of the early history of all nations are very meagre, largely consisting of bare lists of

matics are:—Rapson, *Indian Coins* (Strassburg, 1898); Cunningham, *Coins of Ancient India* (1891); *Coins of Mediaeval India* (1894); Von Sallet, *Die Nachfolger Alexanders des Grossen in Baktrien und Indien* (Berlin, 1879); P. Gardner, *The Coins of the Greek and Scythic Kings of Bactria and India in the British Museum* (1886); V. A. Smith, three treatises on 'The Gupta Coinage' (*J. A. S. B.*, vol. liii, part 1, 1884; ibid., vol. lxiii, part 1, 1894; *J. R. A. S.*, Jan., 1889); 'Andhra History and Coinage' (*Z. D. M. G.*, 1902, 1903). Minor publications are too numerous to specify. The early essays by James Prinsep, H. H. Wilson, and other eminent scholars, are now mostly obsolete.

[1] Translated by Cowell and Thomas (*Or. Transl. Fund, N. S.*, published by R. As. Society, 1897).

[2] Fully analysed by Bühler (*Ind. Ant.*, vol. v (1876), pp. 317, 324; and criticized by Fleet (ibid., vol. xxx (1901), p. 12).

[3] Analysed by Mr. V. Kanakasabhai Pillai (ibid., xviii, 259; xix, 329; xxii, 141).

names, supplemented by vague and often contradictory traditions which pass insensibly into popular mythology. The historian of ancient India is fairly well provided with a supply of such lists, traditions, and mythology; which, of course, require to be treated on the strict critical principles applied by modern students to the early histories of both western and eastern nations. The application of those principles is not more difficult in the case of India than it is in Babylonia, Egypt, Greece, or Rome. The real difficulty is the determination of fixed chronological points. A body of history must be supported upon a skeleton of chronology, and without chronology history is impossible.

Numerous eras.

The Indian nations, in so far as they maintained a record of political events, kept it by methods of their own, which are difficult to understand, and until recently were not at all understood. The eras used to date events not only differ from those used by other nations, but are very numerous and obscure in their origin and application. Cunningham's *Book of Indian Eras* enumerates more than a score of systems which have been employed at different times and places in India for the computation of dates; and his list might be considerably extended. The successful efforts of several generations of scholars to recover the forgotten history of ancient India have been largely devoted to a study of the local modes of chronological computation, and have resulted in the attainment of accurate knowledge concerning most of the eras used in inscriptions and other documents. Armed with these results, it is now possible for a writer on Indian history to compile a narrative arranged in orderly chronological sequence, which could not have been thought of forty years ago.

Greek synchronisms.

At that time the only approximately certain date in the early history of India was that of the accession of Chandragupta Maurya, as determined by his identification with Sandrakottos, the contemporary of Seleukos Nikator, according to Greek authors. The synchronism of Chandragupta's grandson, Asoka, with Antiochos Theos, grandson of Seleukos, and four other Hellenistic princes, having been

established subsequently; the chronology of the Maurya dynasty was placed upon a firm basis, and is no longer open to doubt in its main outlines.

With the exception of these two synchronisms, and certain dates in the seventh century A. D., determined by the testimony of the Chinese pilgrim, Hiuen Tsang, the whole scheme of Indian chronology remained indeterminate and exposed to the caprice of every rash guesser.

Gupta era.

A great step in advance was gained by Dr. Fleet's determination of the Gupta era, which had been the subject of much wild conjecture. His demonstration that the year 1 of that era is 319-20 A. D. fixed the chronological position of a most important dynasty, and reduced chaos to order. Fa-hien's account of the civil administration of the Gangetic provinces at the beginning of the fourth century thus became an important historical document illustrating the reign of Chandra-gupta II, Vikramāditya, one of the greatest of Indian kings. Most of the difficulties which continued to embarrass the chronology of the Gupta period, even after the announcement of Dr. Fleet's discovery in 1887, have been removed by M. Sylvain Lévi's publication of the synchronism of Samudragupta with king Meghavarna of Ceylon (304 to 332 A. D.).

Andhra synchronism.

A connected history of the Andhra dynasty has been rendered possible by the establishment of synchronisms between the Andhra kings and the Western satraps.

Northern chronology settled; except Kushān.

In short, the labours of many scholars have succeeded in tracing in firm lines the outline of the history of Northern India from the beginning of the historical period to the Muhammadan conquest, with one important exception, that of the Kushān or Indo-Scythian period, the date of which is still open to discussion. The system of Kushān chronology adopted in this volume has much to recommend it, and is sufficiently supported to serve as a good working hypothesis. If it should ultimately commend itself to general acceptance, the whole scheme of North Indian chronology may be considered as settled, although many details will remain to be filled in.

Southern chronology.

Much progress has been made in the determination of the chronology of the Southern dynasties, and the dates of the Pallavas, a dynasty, the very existence of which was unknown until 1840, have been worked out with special success.

Feasibility of 'connected relation.'

The foregoing review will, I trust, satisfy my readers that the attempt to write 'a connected relation of the national transactions' of India prior to the Muhammadan conquest is now justified by an adequate supply of material facts and sufficient determination of essential chronological data.

APPENDIX A

The Age of the Purāṇas

Wilson's erroneous date.

H. H. Wilson, misunderstanding certain passages in the Purāṇas as referring to the Muhammadans, enunciated the opinion that the *Vishṇu Purāṇa* was composed in or about 1045 A. D. This error was excusable in Wilson's time; but unfortunately it continues to be repeated frequently, although refuted by patent facts many years ago. For instance, it has gained fresh currency by its reappearance in the late Sir William Hunter's popular book, *A Brief History of the Indian People* (22nd edition, 1897, p. 103), which requires revision in the pages dealing with ancient history. The persistent repetition of Wilson's mistake renders it desirable to bring together a few easily intelligible and decisive proofs that the Purāṇas are very much older than he supposed.

Evidence of Alberūnī.

Albērūnī, who wrote his scientific account of India in 1030 A. D., gives a list of the eighteen Purāṇas 'composed by the so-called Ṛishis,' and had actually seen three of them. He also gives a variant list of the eighteen works, as named in the *Vishṇu Purāṇa*[1]. It is, therefore, certain that in 1030 A. D. the Purāṇas were, as now, eighteen in number, and were regarded as coming down from immemorial antiquity, when the mythical Ṛishis lived.

Bāṇa.

Bāṇa, the author of the *Harsha-Charita*, or panegyric on King Harsha, who wrote about 620 A.D., carries the proof of the antiquity of the Purāṇas four centuries further back. When he went home to his village on the Sōn river, in the country now known as the Shāhābād District, he listened to Sudṛishṭi, who read 'with a chant' the *Vāyu Purāṇa* (*pavanaprokta*)[2]. Dr. Führer be-

[1] Sachau's translation, pp. 130, 131, 264.

[2] Cowell and Thomas, transl., p. 72.

lieved that he could prove the use by Bāṇa of the *Agni*, *Bhāgavata*, and *Mārkāṇḍeya Purāṇas*, as well as the *Vāyu*[1].

Ancient Bengal MS.

Independent proof of the existence of the Skanda Purāṇa at the same period is afforded by a Bengal manuscript of that work, 'written in Gupta hand, to which as early a date as the middle of the seventh century can be assigned on palaeographical grounds[2].'

'Questions of Milinda.'

The Purāṇas in some form were well known to the author of the 'Questions of Milinda' (*Milindapaṇha*) as ancient sacred writings grouped with the Vēdas and epic poems. Book I of that work, in which the first reference occurs, is undoubtedly part of the original composition, and was almost certainly composed earlier than 300 A. D.[3]

Gupta dynasty.

Many other early quotations from, or references to, the Purāṇas have been collected by Bühler, who points out that 'the account of the future kings in the *Vāyupurāṇa*, *Vishnupurāṇa*, *Matsyapurāṇa*, and *Brahmāṇḍapurāṇa* seems to stop with the imperial Guptas and their contemporaries[4].'

This last observation indicates that the date of the redaction of the four works named cannot be very far removed from 500 A. D., the imperial Gupta dynasty having ended about 480 A. D. Bühler speaks of 'future kings,' because all the historical statements of the Purāṇas are given in the form of prophecy, in order to maintain the appearance of great antiquity in the books, which in their oldest forms were undoubtedly very ancient.

Vāyu Purāṇa.

The *Vāyu Purāṇa* in its present shape seems to be referred to the fourth century A. D. by the well-known passage describing the extent of the Gupta dominions, which is applicable only to the reign of Chandra-gupta I in 320–6 A. D.[5].

Brahmanical revival.

The principal Purāṇas seem to have been edited in their present form during the Gupta period, when a great extension and revival of Sanskrit Brahmanical literature took place[6]. This phenomenon will be discussed in Chapter XII *post*.

APPENDIX B

The Chinese Pilgrims

Chinese names.

The transliteration of Chinese names presents such difficulties, owing to many reasons, that much variation exists in practice.

[1] *Trans. VIth Or. Congress*, vol. iii, p. 205.
[2] *J. R. A. S.*, 1903, p. 193.
[3] *S. B. E.*, vol. xxxv, pp. 6, 247.
[4] *Ind. Ant.*, vol. xxv (1896), p. 328.
[5] *Vishnu Purāṇa*, ed. Wilson and Hall, vol. iv, p. 218; *Z. D. M. G.*, 1902, p. 654, note.
[6] Bhandarkar, *Early History of the Dekkan*.

Fa-hien. The name of the first pilgrim is variously spelled as Fâ-Hien (Legge); Fa-hian (Laidlay, Beal); and Fa-Hsien (Giles). In this volume Legge's spelling has been adopted, omitting the long vowel-mark, which is not used by the other scholars named.

Fa-hien's work, entitled *Fo-kwō-ki* (or 'Record of Buddhistic Kingdoms'), covers the period from 399 to 414 A.D.[1].

French version. The early French version by Messrs. Remusat, Klaproth, and Landresse (1836) was translated into English by J. W. Laidlay, and published anonymously at Calcutta in 1848, with additional notes and illustrations, which still deserve to be consulted.

Beal's versions. Mr. Beal issued an independent version in a small volume, entitled *Buddhist Pilgrims*, published in 1869, which was disfigured by many errors. His amended and much improved rendering appeared in the first volume of *Buddhist Records of the Western World* (Trübner's Oriental Series, Boston, 1885); but the notes to the earlier version were not reprinted in full.

Giles's version. The translation by Mr. Giles, which appeared at London and Shanghai in 1877, is intermediate in date between Mr. Beal's two versions; and the notes, which are largely devoted to incisive criticisms on the early work of Mr. Beal, contain little to help the reader who desires to study the pilgrim's observations from an Indian point of view. But Mr. Giles's little volume is of value as an independent rendering of the difficult Chinese text by a highly qualified scholar.

Legge's version. The latest translation, that of Dr. Legge (Oxford, Clarendon Press, 1886), is on the whole the most serviceable; the author having had the advantage of using his predecessors' labours. But the notes leave much to be desired. The final translation of Fa-hien's Travels, equipped with an up-to-date commentary adequately fulfilling the requirements of both Chinese and Indian scholarship, has not yet appeared; and the production of such a work by a single writer is almost impossible.

Name of Hiuen Tsang. The proper spelling of Hiuen Tsang's name has been the subject of considerable discussion; and the variation in practice has been very great[2].

The question may be considered as settled, so far as such matters can be settled, by the ruling of Professor Chavannes that 'deux orthographes sont admissibles: ou bien l'orthographe scientifique *Hiuen-Tsang*, ou bien l'orthographe conforme à la prononciation pékinoise *Hiuen-tchoang* [= *-chwäng* in English].'

[1] M. Chavannes (*Song Yun*, p. 53) agrees with Legge that Fa-hien began his travels in 399 A.D.

[2] Hiouen Thsang (Julien and Wade), Huan Chwang (Mayers), Yuèn Chwàng (Wylie), Hiuen Tsiang (Beal), Hsüan Chwang (Legge), Hhüen Kwân (Nanjio), Yüan Chwâng (Rhys Davids). This list (*J. R. A. S.*, 1892, p. 377) might be extended.

It must, of course, be remembered that to a French reader the initial *H* is in practice silent. Professor de Lacouperie also held that Hiuen Tsang was the best mode of spelling the name, and I have therefore adopted it. Mr. Beal's spelling, Hiuen Tsiang, which his books have made more or less familiar to English readers, is very nearly the same.

Julien's and Beal's versions.

M. Stanislas Julien's great work, which included a French version of both the *Life* and *Travels* of Hiuen Tsang (3 vols., Paris, 1853–8), has never been superseded; but is now very scarce and difficult to obtain. Mr. Beal's English version of the *Travels* appeared in 1885 in the volumes already cited; and was followed in 1888 by a translation of the *Life*. The notes were supplied to a large extent by Dr. Burgess. The student of Indian history finds himself compelled sometimes to consult both the French and English versions. The commentary in both is now out of date; but the deficiencies will probably be supplied in considerable measure by a work compiled by the late Mr. Watters, which is now in the press. An adequate annotated translation of the *Life* and *Travels* of Hiuen Tsang would require the co-operation of a syndicate of scholars.

Song-yun and Ū-kong.

The small work descriptive of the mission of Song-yun and Hwei-Săng, early in the sixth century, has been translated by Mr. Beal in the first volume of *Records*. A revised critical translation in French, fully annotated, has recently been published by M. Chavannes[1].

The itinerary of Ū-k'ong (Ou-k'ong), who travelled in the eighth century A.D., has been translated by Messrs. Sylvain Lévi and Chavannes[2].

Sixty pilgrims in seventh century.

The latter scholar has published (Paris, 1894) an admirably edited version of a work by I-tsing (Yi-tsing), entitled *Les Religieux Éminents qui allèrent chercher la loi dans les pays d'occident*, which gives an account of no less than sixty Chinese Buddhist pilgrims who visited India in the latter half of the seventh century A.D.

I-tsing.

I-tsing, who died in 713 A.D., at the age of seventy-nine, was himself a pilgrim of no small distinction. His interesting work, *A Record of the Buddhist Religion as practised in India and the Malay Archipelago* (671–95 A.D.), has been skilfully translated by Dr. J. Takakusu (Oxford, Clarendon Press, 1896). This book, while invaluable for the history of Buddhism and Sanskrit literature, contributes little to the materials for political history.

[1] *Voyage de Song Yun dans l'Udyâna et le Gandhâra* (518–22, p. C.), in *Bull. de l'École Fr. d'Extrême-Orient* (Hansi, 1903). This excellent work contains notices of many other early pilgrims, including Che-mong (Tche-mong), who quitted China in 404 A.D., only five years later than Fa-hien (p. 53); and Fa-yong, who started in 420 A.D.

[2] *Journal Asiatique*, 1895.

CHAPTER II

THE DYNASTIES BEFORE ALEXANDER

600 B.C. TO 326 B.C.

History limited by chronology.

THE political history of India begins for an orthodox Hindu more than three thousand years before the Christian era with the famous war waged on the banks of the Jumna, between the sons of Kuru and the sons of Pāndu, as related in the vast epic known as the Mahābhārata[1]. But the modern critic fails to find sober history in bardic tales, and is constrained to travel down the stream of time much farther before he comes to an anchorage of solid fact. In order to be available for the purposes of history, events must be susceptible of arrangement in definite chronological order, and capable of being dated approximately, if not exactly. Facts to which dates cannot be assigned, although they may be invaluable for the purposes of ethnology, philology, and other sciences, are of no use to the historian. Modern research has brought to light innumerable facts of the highest scientific value concerning prehistoric India, but the impossibility of assigning dates to the phenomena discovered excludes them from the domain of the historian, whose vision cannot pass the line which separates the dated from the undated.

Beginning of historical period.

That line, in the case of India, may be drawn through the middle of the seventh century B.C.; a period of progress, marked by the development of maritime commerce, and the diffusion of a knowledge of the art of writing. Up to about that time the inhabitants of India, even the most intellectual races, seem to have been generally ignorant of the art of

[1] The epoch of the Kālīyuga, 3102 B.C., is usually identified with the era of Yudhisthira, and the date of the Mahābhārata war. But certain astronomers date the war more than six centuries later (Cunningham, *Indian Eras*, pp. 6–13).

writing, and to have been obliged to trust to highly trained memory for the transmission of knowledge[1].

In those days vast territories were still covered by forest, the home of countless wild beasts and scanty tribes of savage men; but regions of great extent in Northern India had been occupied for untold centuries by more or less civilized communities of the higher races who, from time to time, during the unrecorded past, had pierced the mountain barriers of the north-western frontier. Practically nothing is known concerning the early history of the possibly equally advanced Dravidian races who entered India, perhaps from the valley of the lower Indus, spread over the plateau of the Deccan, and penetrated to the extremity of the Peninsula. Our slender stock of knowledge is limited to the fortunes of the vigorous races, speaking an Aryan tongue, who poured down from the mountains of the Hindū Kush and Pāmīrs, filling the plains of the Panjāb and the upper basin of the Ganges with a sturdy and quick-witted population, unquestionably superior to the aboriginal races. The settled country between the Himalaya mountains and the Narbadā river was divided into a multitude of independent states, some monarchies, and some tribal republics, owning no allegiance to any paramount power, secluded from the outer world, and free to fight among themselves. The most ancient literary traditions, compiled probably in the fourth or fifth century B.C., but looking back to an older time, enumerate sixteen of such states or powers, extending from Gandhāra, on the extreme north-west of the Panjāb, the modern districts of Peshāwar and Rāwalpindi, to Avanti or Mālwā, with its capital Ujjain, which still retains its ancient name unchanged[2].

Sixteen states in N. India.

[1] J. Kennedy, 'The Early Commerce of India with Babylon; 700–300 B.C.' (*J. R. A. S.*, 1898, pp. 241–88); Bühler, 'Indische Palaeographie' (*Grundriss Indo-Ar. Phil. und Alt.*, Strassburg, 1898); 'On the Origin of the Brāhma and Kharoṣṭhī Alphabets' (two papers, in *Sitzb. Akad. Wiss. Wien*, 1895; Hoernle, 'An Epigraphical Note on Palm-leaf, Paper, and Birch-bark' (*J. A. S. B.*, vol. lxix, part 1, 1900). The art of writing was probably introduced by merchants on the south-western coast as early as the eighth century B.C. The knowledge of the art seems to have gradually spread to the north, where it became generally known during the seventh century.

[2] The list will be found in full in Rhys Davids's *Buddhist India*, p. 23.

Religion and history.

The works of ancient Indian writers from which our historical data are extracted do not profess to be histories, and are mostly religious treatises of various kinds. In such compositions the religious element necessarily takes the foremost place, and the secular affairs of the world occupy a very subordinate position. The particulars of political history incidentally recorded refer in consequence chiefly to the countries most prominent in the development of Indian religion.

Jainism and Buddhism.

The systems which we call Jainism and Buddhism had their roots in the forgotten philosophies of the prehistoric past; but, as we know them, were founded respectively by Vardhamāna Mahāvīra and Gautama Buddha. Both these philosophers, who were for many years contemporary, were born, lived, and died in or near the kingdom of Magadha, the modern Bihār. Mahāvīra, the son of a nobleman of Vaisāli, the famous city north of the Ganges, was nearly related to the royal family of Magadha, and died at Pāwā, in the modern district of Patna, within the territory of that kingdom [1].

Gautama Buddha, although born farther north, in the Sākya territory at the foot of the Nepāl hills [2], underwent his most memorable spiritual experiences at Bōdh Gayā in Magadha, and spent many years of his ministry within the limits of that state. The Buddhist and Jain books, therefore, tell us much about the Vrijjian confederacy, of which Vaisāli was the capital [3], and about Magadha, with its subordinate kingdom of Anga.

The first two chapters of that work furnish full references to the Pāli texts which give information about the clans and states in the fifth and sixth centuries. Professor Rhys Davids is inclined to attribute higher antiquity to the Pāli Buddhist scriptures than some other scholars can admit.

[1] The best summary in English of the early history of Jainism is that given by Dr. Hoernle in pp. 3–17 of his presidential address to the Asiatic Society of Bengal, delivered on February 2, 1898 (*Proc. A. S. B.*, 1898, pp. 39–53). The tract entitled *The Indian Sect of the Jainas*, by Bühler, translated and edited by Burgess (London, Luzac & Co.), may also be consulted; it gives many references.

[2] The Sākya territory, to the north of the modern Basti and Gorakhpur Districts, was probably a dependency of Kosala. 'The Blessed One also is of Kosala' (Rockhill, *Life of the Buddha*, p. 114).

[3] Basār (N. lat. 25° 58′ 20″, E. long. 85° 11′ 30″), and the neigh-

The neighbouring realm of Kosala, the modern kingdom of Oudh, was closely connected with Magadha by many ties; and its capital Śrāvastī (Savatthi), situated on the upper course of the Rāpti at the foot of the hills [1], was the reputed scene of many of Buddha's most striking discourses. Kosala and Kāsi.

In the sixth century B.C. Kosala appears to have occupied the rank afterwards attained by Magadha, and to have enjoyed precedence as the premier state of Upper India. It is therefore as often mentioned as the rival power. At the beginning of the historical period, the smaller kingdom of Kāsi, or Benares, had lost its independence, and had been annexed by Kosala, with which its fortunes were indissolubly bound up. This little kingdom owes its fame in the ancient books not only to its connexion with its powerful neighbour, but also to its being one of the most sacred spots in Buddhist church history, the scene of Buddha's earliest public preaching, where he first 'turned the wheel of the Law.'

The reputation for special sanctity enjoyed by both Benares and Gayā in Magadha among orthodox Brahmanical Hindus adds little to the detailed information available, which is mainly derived from the writings of Jains and Buddhists, who were esteemed as heretics by the worshippers of the old gods. But the Brahmanical Purānas, compiled centuries later in honour of the orthodox deities [2], happily include lists of the kings of Magadha, which had become, before the time of their compilation, the recognized centre both religious and political of India; and so it happens that the Jain, Buddhist, and Brahmanical books combined tell us much about the history of Magadha, Anga, Kosala, Kāsi, and Kings of Magadha.

bouring village of Bakhirā, in the District of Muzaffarpur, situated about twenty-seven miles a little west of north from Patna, represent the ancient Vaisāli (V. A. Smith, 'Vaisāli,' *J. R. A. S.*, 1902, pp. 267-88). I cannot agree with Prof. Rhys Davids (*Buddhist India*, p. 40) that its exact site is unknown.

[1] The exact site of Śrāvastī, being buried in the jungles of Nepāl, is not known, but its *approximate* position to the north-east of Nepālganj or Bānki, in about N. lat. 28° 6′, and E. long. 81° 50′, has been determined (V. A. Smith, 'Kauśāmbi and Śrāvastī,' *J. R. A. S.*, 1898, pp. 503-31, with map; 'Śrāvastī,' ibid., 1900, pp. 1-24).

[2] The oldest of the Purānas, the Vāyu, probably dates from the fourth century A.D., in its present form.

Vaisāli, while they leave us in the dark concerning the fortunes of most other parts of India.

Śaiśunāga dynasty.

In the Puranic lists the earliest dynasty which can claim historical reality is that known as the Saisunāga, from the name of its founder Sisunāga.

cir. 600 B.C.

He was, apparently, the king, or Rāja, of a petty state, corresponding roughly with the present Patna and Gayā Districts; his capital being Rājagriha (Rājgīr), among the hills near Gayā. Nothing is known about his history; and the second, third, and fourth kings are likewise mere names.

Bimbisāra *cir.* 519 B.C.

The first monarch about whom anything substantial is known is Bimbisāra, or Srēnika, the fifth of his line. He is credited with the building of New Rājagriha, the lower town at the base of the hill crowned by the ancient fort; and with the annexation of Anga, the small kingdom to the east, corresponding with the modern District of Bhāgalpur, and probably including Monghyr (Mūngīr)[1]. The annexation of Anga was the first step taken by the kingdom of Magadha in its advance to greatness and the position of supremacy which it attained in the following century; and Bimbisāra may be regarded as the real founder of the Magadhan imperial power. He strengthened his position by matrimonial alliances with the more powerful of the neighbouring states, taking one consort from the royal family of Kosala, and another from the influential Lichchhavi clan at Vaisāli[1]. The latter lady was the mother of Ajātasatru, also called Kūnika, or Kūniya, the son who was selected as heir-apparent and crown prince. If tradition may be believed, the reign of Bimbisāra lasted for twenty-eight years; and it is said that, towards its close, he resigned the royal power into the

[1] Jacobi, *Introd.*, vol. xxii, *S.B.E.* Rājgīr is situated in N. lat. 25° 0′ 45″, E. long. 85° 28′, about NE. from Gayā, and SSE. from Patna. The very ancient town on the hill is believed to have been founded by the mythical king, Jarāsandha. For the antiquities, see Cunningham, *Reports*, vols. i, iii, viii, and Caddy, *Proc. A. S. B.*, 1895, p. 160. These accounts are far from satisfactory, and Rājgīr, like most of the really ancient sites in India, still awaits accurate survey and scientific exploration.

The Lichchhavis occupy a very prominent place in the Buddhist ecclesiastical legends. The Jains spell the name as *Lechchhaki* (Prākrit, *Lechchhai*) (Jacobi, *S. B. E.*, xxii, 266).

hands of this favourite son, and retired into private life. But the young prince was impatient, and could not bear to await the slow process of nature. Well-attested tradition brands him as a parricide, and accuses him of having done his father to death by the agonies of starvation.

Orthodox Buddhist tradition affirms that this hideous crime was instigated by Devadatta, Buddha's cousin, who figures in the legends as a malignant plotter and wicked schismatic[1]; but ecclesiastical rancour may be suspected of the responsibility for this accusation. Devadatta certainly refused to accept the teaching of Gautama, and, preferring that of 'the former Buddhas,' became the founder and head of a rival sect, which still survived in the seventh century A.D.[2]. Devadatta.

Schism has always been esteemed by the orthodox a deadly sin, and in all ages the unsuccessful heretic has been branded as a villain by the winning sect. Such, probably, is the origin of the numerous tales concerning the villanies of Devadatta, including the supposed incitement of his princely patron to commit the crime of parricide.

There seems to be no doubt that both Vardhamāna Mahāvīra, the founder of the system known as Jainism, and Gautama, the last Buddha, the founder of Buddhism as known to later ages, were preaching in Magadha during the reign of Bimbisāra. Death of Mahāvīra and Buddha.

The Jain saint, who was a near relative of Bimbisāra's

[1] Rhys Davids, *Buddhist India*, p. 14; Rockhill, *Life of the Buddha*, pp. 90, 91, from Tibetan sources.

[2] These heretics were seen by Fa-hien at Śrāvastī in or about 405 A.D. 'There are also companies of the followers of Devadatta still existing. They regularly make offerings to the three previous Buddhas, but not to Śākyamuni [*scil.* Gautama] Buddha' (*Travels*, ch. xxii, in Legge's version. All the versions agree as to the fact). In the seventh century Hiuen Tsang found three monasteries of Devadatta's sect in Karnasuvarna, Bengal (Beal, *Records*, ii, 201; *Life*, p. 131). Detailed legends concerning Devadatta will be found in Rockhill's *Life of the Buddha* (see Index), and the disciplinary rules of his order on p. 67 of that work. The fact that Asoka twice repaired the *stūpa* of Kanakamuni, one of 'the previous Buddhas,' proves that reverence for those saints was not incompatible with devotion to the teaching of their successor, Gautama (Nigliva Pillar inscription, in *Asoka, the Buddhist Emperor of India*, p. 146). But very little is known about the teaching of 'the previous Buddhas.' Three of them seem to have been real persons, namely, Krakuchanda, Kanakamuni and Kāśyapa.

queen, the mother of Ajātasatru, probably passed away very soon after the close of Bimbisāra's reign, and early in that of Ajātasatru; while the death of Gautama Buddha occurred not much later. There is reason to believe that the latter event took place in or about the year 487 B.C.[1].

490 B.C. Interview of Buddha with Ajātaśatru.

Gautama Buddha was certainly an old man when Ajātasatru, or Kūnika, as the Jains call him, came to the throne about 495 or 490 B.C.; and he had at least one interview with that king.

One of the earliest Buddhist documents narrates in detail the story of a visit paid to Buddha by Ajātasatru, who is alleged to have expressed remorse for his crime, and to have professed his faith in Buddha, who accepted his confession of sin. The concluding passage of the tale may be quoted as an illustration of an ancient Buddhist view of the relations between Church and State.

'And when he had thus spoken, Ajātasatru the king said to the Blessed One: "Most excellent, Lord, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which is hidden away, or were to point out the right road to him who has gone astray, or were to bring a lamp into the darkness so that those who have eyes could see external forms—just even so, Lord, has the truth been made known to me, in many a figure, by the Blessed One. And now I betake myself, Lord, to the Blessed One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in them. Sin has overcome me, Lord, weak and foolish and wrong that I am, in that for the sake of sovranty, I put to death my father, that righteous man, that righteous king! May the Blessed One accept it of me, Lord, that I do so acknowledge it as a sin, to the end that in future I may restrain myself."

'"Verily, O king, it was sin that overcame you in acting thus. But inasmuch as you look upon it as sin, and confess it according to what is right, we accept your confession as to that.

[1] For the chronology, see Appendix C at the end of this chapter.

"'For that, O king, is custom in the discipline of the noble ones, that whosoever looks upon his fault as a fault, and rightfully confesses it, shall attain to self-restraint in future.'

'When he had thus spoken, Ajātasatru the king said to the Blessed One, "Now, Lord, we would fain go. We are busy, and there is much to do."

'"Do, O king, whatever seemeth to thee fit."

'Then Ajātasatru the king, pleased and delighted with the words of the Blessed One, arose from his seat, and bowed to the Blessed One, and keeping him on the right hand as he passed him, departed thence.

'Now the Blessed One, not long after Ajātasatru the king had gone, addressed the brethren, and said: "This king, brethren, was deeply affected, he was touched in heart. If, brethren, the king had not put his father to death, that righteous man, and righteous king, then would the clear and spotless eye for the truth have arisen in him, even as he sat here."

'Thus spake the Blessed One. The brethren were pleased and delighted at his words[1].'

Comment.

It is difficult to sympathize with the pleasure and delight of the brethren. The stern and fearless reprobation of a deed of exceptional atrocity which we should expect from a great moral teacher is wholly wanting in Buddha's words, and is poorly compensated for by the politeness of a courtier. Whatever be the reader's judgement concerning the sincerity of the royal penitent, or the moral courage of his father confessor, it is clear from the unanimity of tradition that the crime on which the story is based really occurred, and that Ajātasatru slew his father to gain a throne. But when the Ceylonese chronicler asks us to believe that he was followed in due course by four other parricide kings, of whom the last was dethroned by his minister, with the approval of a justly

[1] Translated from the *Sāmañña-phala Sūtra*, by Prof. Rhys Davids in *Dialogues of the Buddha*, 1899. I have used the ordinary spelling Ajātasatru instead of *Ajātasattu*, as in the *Dialogues*. Throughout this work the Sanskrit forms are generally employed for the sake of uniformity. The Tibetan version of the Sātra is translated by Rockhill (*Life*, p. 95, foll.). The visit is depicted in a bas-relief from the *stūpa* of Barhut (Bharhut, Bharaut), executed probably about 200 B.C. (Cunningham, *Stūpa of Bharhut*, pl. xvi; Rhys Davids, *Buddhist India*, p. 14, fig. 2).

indignant people, too great a demand is made upon the reader's credulity [1].

War with Kosala.

The crime by which he gained the throne naturally involved Ajātasatru in war with the aged king of Kosala, whose sister, the queen of the murdered Bimbisāra, is alleged to have died from grief. Fortune in the contest inclined, now to one side, and now to another; and on one occasion, it is said, Ajātasatru was carried away as a prisoner in chains to his opponent's capital. Ultimately peace was concluded, and a princess of Kosala was given in marriage to the king of Magadha. The facts of the struggle are obscure, being wrapped up in legendary matter from which it is impossible to disentangle them; but the probability is that Ajātasatru won for Magadha a decided preponderance over its neighbour of Kosala. It is certain that the latter kingdom is not again mentioned as an independent power, and that in the fourth century B.C. it formed an integral part of the Magadhan empire.

Conquest of Vaisāli.

The ambition of Ajātasatru, not satisfied with the humiliation of Kosala, next induced him to undertake the conquest of the country to the north of the Ganges, now known as Tirhūt, in which the Lichchhavi clan, famous in Buddhist legend, then occupied a prominent position. The invasion was successful; the Lichchhavi capital, Vaisāli, was occupied, and Ajātasatru became master of his maternal grandfather's territory [2]. It is probable that the invader carried his victorious arms to their natural limit, the foot of the mountains, and that from this time the whole region between the Ganges and the Himalaya became subject, more or less directly, to the suzerainty of Magadha.

Foundation of Pātaliputra.

The victor erected a fortress at the village of Pātali on the bank of the Ganges to curb his Lichchhavi opponents. The foundations of a city nestling under the shelter of the fortress

[1] *Mahāvaṁsa*, ch. iv.

[2] According to the Jains, the mother of Ajātaśatru was Chellanā, daughter of Chetaka, Rāja of Vaisāli (Jacobi, *Introd. S. B. E.*, vol. xxii). According to the Tibetan Dulva, she was named Vāsavī, and was the niece of Gopāla (Rockhill, *Life of the Buddha*, p. 63).

were laid by his grandson Udaya. The city so founded was known variously as Kusumapura, Pushpapura, or Pātaliputra, and rapidly developed in size and magnificence; until, under the Maurya dynasty, 'it became the capital, not only of Magadha, but of India [1].

Massacre of the Śākyas, *cir.* 490 B.C.

Buddha, as has been mentioned above, died early in the reign of Ajātasatru. Shortly before his death, Kapilavastu, the place of his birth, was captured by Virūdhaka, king of Kosala, who is alleged to have perpetrated a ferocious massacre of the Śākya clan to which Buddha belonged. The story is so thickly encrusted with miraculous legend that the details of the event cannot be ascertained, but the coating of miracle was probably deposited upon a basis of fact, and we may believe that the Śākyas suffered much at the hands of Virūdhaka [2].

Persian conquests.

If the chronology adopted in this chapter be even approximately correct, Bimbisāra and Ajātasatru must be regarded as the contemporaries of Darius, the son of Hystaspes, autocrat of the Persian Empire from 521 to 485 B.C. Darius, who was a very capable ruler, employed his officers in the exploration of a great part of Asia by means of various expeditions.

cir. 500 B.C.

One of these expeditions was dispatched at some date later than 516 B.C. to prove the feasibility of a passage by sea from the mouth of the Indus to Persia. The commander, Skylax of Karyanda in Karia, managed somehow to equip a squadron on the waters of the Panjāb rivers in the Gandhāra country, to make his way down to the ocean, and

[1] The names Kusumapura and Pushpapura are synonymous, both meaning 'Flower-town'; *pāṭalī* means 'trumpet-flower,' *Bignonia suaveolens*. The story of the fortress is told in the Buddhist 'Book of the Great Decease' (*Mahā parinibbāna Sutta*), of which the Tibetan version is summarized by Rockhill, op. cit., p. 127. The building of the city by Udaya is attested by the Vāyu Purāṇa. Asoka made Pātaliputra the permanent capital (Hiuen Tsang, in Beal, *Records*, ii, 85), but it was already the royal residence in the time of his grandfather, Chandragupta, when Megasthenes visited it.

[2] The story is in all the books about Buddhism. Rhys Davids (*Buddhist India*, p. 11) gives references to the Pāli authorities. For the site and remains of Kapilavastu, see Mukherji and V. A. Smith, *Antiquities in the Tarāi, Nepāl* (Calcutta, 1901, being vol. xxvi, part 1, of *Archaeol. Survey Rep., Imp. Series*).

ultimately to reach the Red Sea. The particulars of his adventurous voyage have been lost, but we know that the information collected was of such value that, by utilizing it, Darius was enabled to annex the Indus valley, and to send his fleets into the Indian Ocean. The archers from India formed a valuable element in the army of Xerxes, and shared the defeat of Mardonius at Plataea.

The Indian satrapy.

The conquered provinces were formed into a separate satrapy, the twentieth, which was considered the richest and most populous province of the empire. It paid the enormous tribute of 360 Euboic talents of gold-dust, or 185 hundredweights, worth fully a million sterling, and constituting about one-third of the total bullion revenue of the Asiatic provinces. Although the exact limits of the Indian satrapy cannot be determined, we know that it was distinct from Aria (Herāt), Arachosia (Kandahār), and Gandaria (North-western Panjāb). It must have comprised, therefore, the course of the Indus from Kālabāgh to the sea, including the whole of Sind, and perhaps included a considerable portion of the Panjāb east of the Indus. But when Alexander invaded the country, nearly two centuries later, the Indus was the boundary between the Persian empire and India, and both the Panjāb and Sind were governed by numerous native princes[1]. In ancient times the courses of the rivers were

[1] Voyage of Skylax (*Herod.* iv, 44). The city of Kaspatyros in the Paktyan land (Πακτυϊκὴ γῆ), from which Skylax began his voyage, is called Kaspapyros, a city of the Gandharians, by Hekataios. The site cannot be identified, and it is impossible to say which form of the name is correct. Gandhāra was the modern Peshāwar District and adjacent territory. Kaspatyros, or Kaspapyros, has nothing to do with Kashmīr, as many writers have supposed (Stein, *Rājatarangini*, transl. ii, 353). Satrapies (*Herod.* iii, 88–106, esp. 94). The Euboic talent weighed 57.6 lb. avoirdupois; 360 talents = 20,736 lb., which, assuming silver to be worth five shillings (quarter of a sovereign) an ounce, or £4 per lb., and the ratio of silver to gold to be as 13 to 1, would be worth £1,078,272. If the Euboic talent be taken as equivalent to 78, not 70, *minae*, the figures given by Herodotus will tally. 360 gold talents = 4,680 talents of silver; the total bullion revenue for the Asiatic provinces (including a small part of Libya in Africa) was 14,560 silver talents (Cunningham, *Coins of Ancient India*, pp. 12, 14, 26, 30).

India is not included in the list of provinces in the Behistun inscription of 516 B.C., but is included in the lists in the Persepolis and Naksh-i-Rustam inscriptions. The last-named record, inscribed on the sepulchre of Darius, is the fullest

quite different from what they now are, and vast tracts in Sind and the Panjāb, now desolate, were then rich and prosperous[1]. This fact largely explains the surprising value of the tribute paid by the twentieth satrapy.

When Ajātasatru's blood-stained life ended (*cir.* 459 B.C.), he was succeeded, according to the Purānas, by a son named Darsaka or Harshaka, who was in turn succeeded by his son Udaya[2]. The Buddhist books omit the intermediate name, and represent Udaya as the son and immediate successor of Ajātasatru. It is difficult to decide which version is correct, but on the whole the authority of the Purānas seems to be preferable in this case. If Darsaka or Harshaka was a reality nothing is known about him. 459 B.C. Darsaka.

The reign of Udaya may be assumed to have begun about 434 B.C. The tradition that he built Pātaliputra is all that is known about him. Udaya, &c., 434 B.C.

His successors, Nandivardhana and Mahānandin, according to the Purānic lists, are still more shadowy, mere *nominis umbrae*. Mahānandin, the last of the dynasty, is said to have had by a Sūdra, or low-caste, woman a son named Mahāpadma Nanda, who usurped the throne, and so established the Nanda family or dynasty. This event may be dated in or about 361 B.C. 401 B.C. 361 B.C.

At this point all our authorities become unintelligible and incredible. The Purānas treat the Nanda dynasty as consisting of two generations only, Mahāpadma and his eight sons, of whom one was named Sumālya. These two generations are supposed to have reigned for a century, which The Nandas.

(Rawlinson, *Herodotus*, vol. ii, p. 403, note; iv, 177, 207). For the Indian contingent in Xerxes' army, clad in cotton garments, and armed with cane bows and iron-tipped cane arrows, see *Herod.* vii, 65; viii, 13; ix, 91. The fact that the Indian troops used iron in 480 B.C. is worth noting.

[1] Raverty, 'The Mihrān of Sind and its Tributaries' (*J. A. S. B.*, 1892, part 1, esp. pp. 301, 314, 340; 364, 375, 377, 435, 444, 489).

[2] The name Udaya has variant forms, Udayana, Udayāśva, &c., in the Purānas. The Buddhists call him Udayi Bhadda (Udayibhadraka), and represent him as the son of Ajātasatru, whose grandson he was, according to the Purānas (*Mahāvamsa*, ch. iv; *Dulva*, in Rockhill, *Life of the Buddha*, p. 91; Rhys Davids, *Dialogues*, p. 68). The building of the city of Pātaliputra by Udaya is asserted by the Vāyu Purāna.

cannot possibly be true. The Jains, doing still greater violence to reason, extend the duration of the dynasty to 155 years, while the Buddhist Mahāvamsa, Dīpavamsa, and Asokāvadāna deepen the confusion by hopelessly muddled and contradictory stories not worth repeating. Some powerful motive must have existed for the distortion of the history of the so-called 'Nine Nandas' in all forms of the tradition, but it is not easy to make even a plausible guess at the nature of that motive.

Greek accounts.

The Greek and Roman historians, who derived their information either from Megasthenes or the companions of Alexander, and thus rank as contemporary witnesses reported at second hand, throw a little light on the real history. When Alexander was stopped in his advance at the Hyphasis in 326 B.C., he was informed by a native chieftain named Bhagala or Bhagēla, whose statements were confirmed by Poros, that the king of the Gangaridae and Prasii nations on the banks of the Ganges was named, as nearly as the Greeks could catch the unfamiliar sounds, Xandrames or Agrammes. This monarch was said to command a force of 20,000 horse, 200,000 foot, 2,000 chariots, and 3,000 or 4,000 elephants. Inasmuch as the capital of the Prasii nation was undoubtedly Pātaliputra, the reports made to Alexander can have referred only to the king of Magadha, who must have been one of the Nandas mentioned in native tradition[1]. The reigning king was alleged to be extremely unpopular, owing to his wickedness and base origin. He was, it is said, the son of a barber, who having become the paramour of the queen of the last legitimate sovereign, contrived the king's death, and, under pretence of acting as guardian to his sons, got them into his power, and exterminated the royal family. After their extermination he begot the son who was reigning at the time of Alexander's

326 B.C.

[1] *Curtius*, bk. ix, ch. 2; *Diodorus*, bk. xvii, ch. 93. The interpretation of the name Phegelas in the text of Curtius as Bhagala is due to M. Sylvain Lévi (*Journal As.*, 1890, p. 239). The name Bhagēla is still often heard in Northern India. The names of the Gangaridae and Prasii are corrupted in some texts (McCrindle, *Alexander*, notes Ce and Dd).

campaign, and who, 'more worthy of his father's condition than his own, was odious and contemptible to his subjects [1].'

This story confirms the statements of the Purāṇas that the Nanda dynasty was of ambiguous origin and comprised only two generations. The Vishnu Purāṇa brands the first Nanda, Mahāpadma, as an avaricious person, whose reign marked the end of the Kshattriya, or high born, princes, and the beginning of the rule of those of low degree, ranking as Śūdras. The Mahāvamsa, when it dubs the last Nanda by the name of Dhana or 'Riches,' seems to hint at the imputation of avariciousness made against the first Nanda by the Purāṇic writer; and the Chinese pilgrim Hiuen Tsang also refers to the Nanda Rāja as the reputed possessor of great wealth [2]. Indian traditions.

By putting all the hints together we may conclude with tolerable certainty that the Nanda family was really of base origin, that it acquired power by the assassination of the legitimate king, and retained possession of the throne for two generations only. The great military power of the usurpers, as attested by Greek testimony, was the result of the conquests effected by Bimbisāra and Ajātasatru, and presumably continued by their successors; but the limits of the Nanda dominions cannot be defined, nor can the dates of the dynasty be determined with accuracy. It is quite certain that the two generations did not last for a hundred and fifty-five, or even for a hundred, years; but it is impossible to determine the actual duration; and the period of forty years has been assumed as reasonable, and probably not far from the truth [3]. Summary.

[1] Agrammes (*Curtius*, bk. ix, ch. 2), Xandrames (*Diodorus*, bk. xvii, ch. 93). All the Hindu and Greek versions of the story are collected in H. H. Wilson's Preface to the *Mudrā-Rākshasa* (*Theatre of the Hindus*, ii, pp. 129-50). The tales in the *Vrihat-Kathā* and *Mackenzie MSS.* are mere folk-lore.

[2] The five *stūpas* near Pāṭaliputra ascribed to Asoka were attributed by another tradition to Nanda Rāja, and supposed to be his treasuries (Beal, ii, 94).

[3] Nanda Rāja is twice mentioned by Khāravela, king of Kalinga, in the long, but unfortunately mutilated, history of his reign which he inscribed on the Hāthigumphā Cave at Udayagiri, in the year 165 current. 164 expired, of the Maurya Era. If that era ran from 321, the date of the inscription would be 157 B.C. If the Maurya Era was

Rise of Chandragupta Maurya. 321 B.C.

However mysterious the Nine Nandas may be—if, indeed, they really were nine—there is no doubt that the last of them was deposed and slain by Chandragupta Maurya, who seems to have been an illegitimate scion of the family. There is no difficulty in believing the tradition that the revolution involved the extermination of all related to the fallen monarch, for revolutions in the East are not effected without much shedding of blood. Nor is there any reason to discredit the statements that the usurper was attacked by a confederacy of the northern powers, including Kashmīr, and that the attack failed owing to the Machiavellian intrigues of Chandragupta's Brahman adviser, who is variously named Chānakya, Kautilya, and Vishnugupta. But it would not be safe to rely on the details given in our only authority, a play written centuries after the events referred to; nor would there be any use in recounting the wondrous tales, mostly belonging to the world's common stock of folk-lore, which have been recorded in various books, and relate the miracles attendant upon the birth and youth of Chandragupta, the first universal monarch of India[1].

Accession of Chandragupta.

His accession to the throne of Magadha may be dated with practical certainty in 321 B.C. The dominions of the Magadha crown were then extensive, certainly including the territories of the nations called Prasii and Gangaridae by the Greeks, and probably comprising at least the kingdoms of Kosala and Benares, as well as Anga and Magadha proper. Four years before the revolution at Pātaliputra, Alexander had swept like a hurricane through the Panjāb and Sind, and it is said that Chandragupta, then a youth, met the mighty Macedonian[2]. Whether that anecdote be true or

synchronous with the Seleukidan, the date would be 148 B.C. In the fifth year of his reign (probably 165 B.C.) Khāravēla repaired a pond (*satta*) formerly constructed by Nanda Rāja. In his twelfth year he defeated the king of Magadha, either Pushyamitra or Agnimitra Sunga, and in his account of his proceedings again mentions Nanda Rāja. Unluckily the passage is nearly all illegible (Bhagwān Lāl Indraji, *Actes du Sixième Congrès Orient.*, tome iii, pp. 174–7).

[1] The *Mudrā-Rākshasa* play gives a very interesting and detailed account of the revolution, but, unfortunately, the date of this work is quite uncertain.

[2] Plutarch, *Life of Alexander*, ch. lxii.

not, it is certain that the troubles consequent upon the death of Alexander in the summer of 323 B.C. gave young Chandragupta his opportunity. He assumed the command of the native revolt against the foreigner, and destroyed most of the Macedonian garrisons. He had thus become the master of north-western India before he attempted the revolution in Magadha; and when that enterprise was accomplished, he was undoubtedly the paramount power in India. But before the story of the deeds of Chandragupta Maurya and the descendants who succeeded him on the throne of Magadha can be told, we must pause to unfold the wondrous tale of the Indian adventure of 'Philip's warlike son.'

APPENDIX C

Chronology of the Śaiśunāga and Nanda Dynasties

Fixed data.

Although the discrepant traditionary materials available do not permit the determination with accuracy of the chronology of the Śaiśunāga and Nanda dynasties, it is, I venture to think, possible to attain a close approximation to the truth, and to reconcile many of the traditions. The fixed point from which to reckon backwards is the year 321 B.C., the date for the accession of Chandragupta Maurya, which is certainly correct, with a possible error not exceeding two years[1]. The second principal datum is the list of ten kings of the Śaiśunāga dynasty as given in the oldest of the Purāṇas, the *Vāyu*, the general correctness of which is confirmed by several lines of evidence; and the third is the probable date of the death of Buddha.

Duration of reigns.

Although the fact that the Śaiśunāga dynasty consisted of ten kings may be admitted, the duration assigned by the Purāṇas to the dynasty as a whole, and to some of the reigns, cannot be accepted. Experience proves that in a long series an average of twenty-five years to a generation is rarely attained, and that this average is still more rarely exceeded in a series of reigns as distinguished from generations.

The English series of ten reigns from Charles II to Victoria inclusive (reckoning the accession of Charles II from the death of his father in 1649 A.D.) occupied 252 years, and included the two exceptionally long reigns of George III and Victoria, aggregating 124 years. The resultant average, 25·2 years per reign, may be taken as the maximum possible, and consequently 252 years are the maximum allowable for the ten Śaiśunāga reigns. The Purānic figures of 362 (*Vishṇu*) and 332 (*Vāyu*) years may be rejected without hesitation as being incredible.

Anterior limit of date.

As stated in the text, the traditional periods assigned to the Nanda dynasty of 100 or 155 years for two generations are absolutely incredible. A reasonable period of forty years may be provisionally assumed. We thus get 292 (252 + 40) as the maximum period for the Śaiśunāga and Nanda dynasties combined; and, reckoning backwards from the fixed point, 321 B.C., *the year 613 B.C. is found to be the earliest possible date for Śiśunāga, the first king.* But of course the true date may be, and probably is, somewhat later, because it is unlikely that twelve reigns (ten Śaiśunāga and two Nanda) attained an average of 24·33 years.

[1] It is quite possible that the coronation or *abhiṣeka* of Chandragupta took place some years later, and the 'Maurya Era,' in which Khāravēla of Kaliṅga dates his inscription, may be identical with the Seleukidian Era beginning in October, 312 B.C.

The reigns of the fifth and sixth kings, Bimbisāra or Śrēnika, and Ajātaśatru or Kūṇika, were well remembered owing to the wars and events in religious history which marked them. We may therefore assume that the lengths of these reigns were known more or less accurately, and are justified in accepting the concurrent testimony of the *Vāyu* and *Matsya Purāṇas*, that Bimbisāra reigned for twenty-eight years. Probable actual reigns.

Ajātaśatru is assigned twenty-four, twenty-five, or twenty-seven years by various Purāṇas, and thirty-two years by Tibetan and Ceylonese Buddhist tradition. Considering the extensive conquests attributed to this king, it is not unreasonable to accept the longer period of thirty-two years as a near approximation to the truth. Udaya, who is mentioned in the Buddhist books, and was memorable as the builder of Pāṭaliputra, is assigned a reign of thirty-three years by the *Vāyu* and *Matsya Purāṇas*, which is credible, and may pass as true. The existence of his predecessor Darśaka (Harshaka), which rests only on the authority of the Purāṇas, and is denied by older Buddhist writers, is admitted on the principle of accepting the Purānic list of kings. If he existed, the reign of twenty-five years allotted to him may be accepted.

The *Vāyu* and *Matsya Purāṇas* respectively assign eighty-five and eighty-three years to the reigns of kings numbers nine and ten together. These figures are improbably high, and it is unlikely that the two reigns actually occupied more than forty or fifty years.

The evidence as far as it goes, and at best it does not amount to much, indicates that the average length of the later reigns was in excess of the normal figure. We may assume, therefore, that the first four reigns, about which nothing is known, were short, and did not exceed some eighty years collectively. An assumption that these reigns were longer would unduly prolong the total duration of the dynasty, the beginning of which must be dated about 600 B.C.

The existence of a great body of detailed traditions, which are not mere mythological legends, establishes the facts that both Mahāvīra, the Jain leader, and Gautama Buddha were contemporary to a considerable extent with one another and with the kings Bimbisāra and Ajātaśatru[1]. Traditional dates of Mahāvīra and Gautama.

There is also no apparent reason to doubt that Mahāvīra predeceased Buddha by a few years, and that both holy men died early in the reign of Ajātaśatru. The deaths of these saints form

[1] Jacobi, Introd., *S. B. E.*, vols. xxii, xlv; the visit of Kūṇiya (Ajātaśatru) is alluded to in § 4, p. 9, of the Jain *Uvāsaga Dasāo* (*Bibl. Ind.*, ed. and transl. Hoernle), and in the Buddhist *Dulva* (Rockhill, *Life of the Buddha*, p. 104). Dr. Hoernle has kindly supplied these references.

Death of Buddha, 487 B.C.

well-marked epochs in the history of Indian religion, and are constantly referred to by ecclesiastical writers for chronological purposes. It might therefore be expected that the traditional dates of these two events would supply at once the desired clue to the dynastic chronology. But close examination of the conflicting traditions raises difficulties. The year 527 B.C., the most commonly quoted date for the death of Mahāvīra, is merely one of several traditionary dates[1], while the variety of dates assigned for the death of Buddha is almost past counting. The Ceylonese date, 543 B.C., is no better attested than the others, and is now generally admitted to be erroneous[2].

If, as is almost certain, Bühler and Dr. Fleet are right in interpreting the figure 256 at the end of Asoka's Minor Rock Edicts as intended to express the number of years elapsed since the date of the death of Gautama Buddha; and if, as seems probable, Dr. Fleet is right in his reading and translation of those edicts[1], then the accepted date for the death of Buddha in Asoka's time must have been B.C. 487 approximately. That date may be confidently accepted as a very close approximation to the absolute truth, for it is very unlikely that, only two centuries and a half after the event, Asoka was ignorant of the true date.

Fixed *datum* thus obtained.

So much being taken as established, the necessary inference follows that Ajātaśatru had begun to reign before 487 B.C., and a definite chronological datum for the Śaiśunāga dynasty is thus obtained.

From all the foregoing arguments the opposite chronological table may be constructed:—

[1] Burgess, *Ind. Ant.* ii, 139. Hoernle (ibid. xx, 360) discusses the contradictory Jain dates, and observes that although the Digambara and Śvetāmbara sects agree in placing the death of Mahāvīra 470 years before Vikrama, whose era begins in 57 B.C., the Digambaras reckon back from the birth, and the Śvetāmbaras from the accession of Vikrama. The books indicate that 551, or 543, or 527 B.C. may be regarded as the traditional date. See also ibid. ii, 363; ix, 138; xi, 245; xiii, 279; xxi, 57; and xxiii, 169, for further discussion of Jain chronology. Note especially the statements that Sthūlabhadra, ninth successor of Mahāvīra, who was *mantrin* of the ninth Nanda, died either 215 or 219 years after the death of Mahāvīra, the same year in which Nanda was slain by Chandragupta (ibid. xi, 246). Merutunga dates Pushyamitra, who came to the throne *cir.* 184 B.C., in the period 323–53 after Mahāvīra (Weber, *Sacred Lit. of the Jains*, p. 133).

[2] The variant dates for the death of Buddha given by the Chinese and other authorities are too numerous and well known to need citation. 'Ist doch sogar die traditionelle Datierung des Todes des Buddha auf 543 v. Chr. ohne Zweifel falsch' (Geiger, *Dipavaṁsa und Mahāvaṁsa*, p. 2; Erlangen und Leipzig, 1901).

[1] *J. R. A. S.*, 1903, p. 829; 1904, pp. 1–26, 355.

CHRONOLOGY (APPROXIMATE) OF ŚAIŚUNĀGA AND NANDA DYNASTIES.

Serial No.	King (Vāyu Purāṇa).	Length of Reign. Vāyu P.	Length of Reign. Asumed.	Probable date of Accession.	Remarks.
	ŚAIŚUNĀGA DYNASTY.			B. C.	
1	Śiśunāga . .	40		600	
2	Śākavarna . .	36		...	Nothing known.
3	Kshemadharman	20	81	...	
4	Kshattraujas .	40		...	
5	Bimbisāra . .	28	28	519	Built New Rājagriha; annexed Anga; contemporary with Mahāvīra and Gautama Buddha; voyage of Skylax, *cir.* 500.
6	Ajātaśatru . .	25	32	491	Parricide; death of Mahāvīra, *cir.* 490; death of Buddha, 487; built fort of Pāṭaliputra; wars with Kosala and Vaiśāli.
7	Darśaka . . . (Harshaka)	25	25	459	Nothing known.
8	Udaya . . .	33	33	434	Built city of Pāṭaliputra.
9	Nandivardhana	42	40	401	Nothing known.
10	Mahānandin .	43		...	
	Total . .	332	239		
	Average .	33·2	23·9		
	NANDA DYNASTY.				
11	Mahāpadma, &c.	100	40	361	
12	9; 9 generations				
	MAURYA DYNASTY.				
13	Chandragupta .	24	24	321	
14	Bindusāra . .	25	25	297	
15	Asoka . . .	36	40	272	Tibetan tradition reckons 10 reigns from No. 6, Ajātaśatru, to No. 15, Asoka, inclusive; and places Asoka's accession in 234 A.D. (Rockhill, *Life of the Buddha*, pp. 33, 233). He is said to have visited Khotan in 250 and 254 A.D. (*J.A.S.B.* 1886, part 1, pp. 195, 197).
	Death of Asoka			*cir.* 232	
	End of Maurya Dynasty.			*cir.* 184	

CHAPTER III

ALEXANDER'S INDIAN CAMPAIGN: THE ADVANCE

April, 327 B.C. Passage of Hindū Kush.

ALEXANDER THE GREAT, having completed the subjugation of Bactria, resolved to execute his cherished purpose of emulating and surpassing the mythical exploits of Dionysos, Herakles, and Semiramis by effecting the conquest of India. Towards the close of spring in the year 327 B.C., when the sun had sufficiently melted the snows, he led his army, including perhaps fifty or sixty thousand Europeans, across the lofty Khāwak and Kaoshān passes of the Hindū Kush, or Indian Caucasus, and after ten days' toil amidst the mountains emerged in the rich valley now known as the Koh-i-Dāman[1].

Alexandria under the Caucasus.

Here, two years earlier, before the Bactrian campaign, he had founded a town, named as usual, Alexandria, as a strategical outpost to secure his intended advance. The governor of this town, whose administration had been a failure, was replaced by Nikanor, son of Parmenion, the king's intimate friend; the population was recruited by fresh settlers from the surrounding districts; and the garrison was strengthened by a reinforcement of veterans discharged from the ranks of the expeditionary force as being unequal to the arduous labours of the coming campaign[2].

[1] Ἐξήκοντος ἤδη τοῦ ἦρος (*Arrian*); i.e. late in April, or early in May. For identification of the passes see Holdich, *Report of the Pāmir Boundary Commission*, pp. 29, 30. The height of the Khāwak Pass, as marked on the India Office map of India, is 13,200 feet. The strength of the force that crossed the Hindū Kush is not known. The statement of Plutarch (*Alexander*, ch. lxvi) that his hero entered India with 120,000 foot and 15,000 horse may or may not be correct, and is open to much variety of interpretation.

[2] Alexandria 'under the Caucasus,' or 'in the Paropanisadai,' to distinguish it from the numerous other towns of the same name. The exact position cannot be determined, but its site *may* be marked by the extensive ruins at Opiān or Houpiān, near Chārikar, some thirty miles northward from Kābul. The old identification with Bāmiān is certainly erroneous (McCrindle,

The important position of Alexandria, which commanded the roads over three passes, having been thus secured, in accordance with Alexander's customary caution, the civil administration of the country between the passes and the Kophēn, or Kābul, river was provided for by the appointment of Tyriaspes as satrap. Alexander, when assured that his communications were safe, advanced with his army to a city named Nikaia, situated to the west of the modern Jalālābād, on the road from Kābul to India[1]. Nikaia.

Here the king divided his forces. Generals Hephaistion and Perdikkas were ordered to proceed in advance with three brigades of infantry, half of the horse guards, and the whole of the mercenary cavalry by the direct road to India through the valley of the Kābul river, and to occupy Peukelaótis, now the Yusufzī country, up to the Indus. Their instructions were couched in the spirit of the Roman maxim—'*Parcere subiectis et debellare superbos*[2].' June or July, 327 B.C. Hephaistion and Perdikkas.

Most of the tribal chiefs preferred the alternative of submission, but one named Hasti (Astēs) ventured to resist. His stronghold, which held out for thirty days, was taken and destroyed. During this march eastward, Hephaistion and Perdikkas were accompanied by the king of Taxila, a great city beyond the Indus, who had lost no time in obeying Alexander's summons, and in placing his services at the disposal of the invader. Other chiefs on the western side of the Indus adopted the same course, and, with the help of these native potentates, the Macedonian generals were enabled to make satisfactory progress in the task of bridging the Indus, which had been committed to them by their sovereign. August, 327 B.C. Attitude of the native chiefs.

Invasion of India by Alexander the Great, 2nd ed., p. 58, and note A; Cunningham, *Anc. Geog. India*, pp. 21-6).

[1] The rival opinions concerning the site of Nikaia are collected by McCrindle (*op. cit.* note B). I follow General Abbott, who was clearly right, as Jalālābād marks the spot where the division of the army would naturally take place. Certain local chiefs, the Sultans of Pich, claim descent from Alexander (Raverty, *Notes on Afghanistan*, pp. 48-51).

[2] The ancient road did not pass through the Khaibar (Khyber) Pass (Holdich, *The Indian Borderland*, 1901, p. 38); Foucher, *Notes sur la géographie ancienne du Gandhāra* (Hanoi, 1902, in *Bull. de l'École Fr. d'Extrême Orient*).

August, September, 327 B.C. Alexander's flanking march.

Alexander in person assumed the command of the second corps or division, consisting of the infantry known as hypaspists, the foot guards, the Agrianian or Thracian light infantry, the archers, the mounted lancers, and the rest of the horse guards. With this force he undertook a flanking movement through the difficult hill country north of the Kābul river, in order to subdue the fierce tribes which inhabited, as they still inhabit, that region; and thus to secure his communications, and protect his army from attacks on the flank and rear. The difficulties of the operation due to the ruggedness of the country, the fierce heat of summer, the bitter cold of winter, and the martial spirit of the hillmen, were enormous; but no difficulties could daunt the courage or defeat the skill of Alexander [1].

Details of his route unknown.

Although it is absolutely impossible to trace his movements with precision, or to identify with even approximate certainty the tribes which he encountered, or the strongholds which he captured and destroyed in the course of some five months' laborious marching; it is certain that he ascended the valley of the Kūnar river for a considerable distance. At a nameless town in the hills, Alexander was wounded in the shoulder by a dart; and the incident so enraged his troops that all the prisoners taken there were massacred, and the town was razed to the ground [2].

Second division of field-force.

Soon after this tragedy, Alexander again divided his forces, leaving Krateros, 'the man most faithful to him, and

[1] Ἀλλ' οὔτε χειμὼν λήγοντος ἐμποδὼν αὐτῷ, οὔτε αἱ δυσχωρίαι . . . οὐδὲν ἄπορον Ἀλεξάνδρῳ τῶν πολεμικῶν ἦν, ἢ δ, τι ὁρμήσειε (Arrian, *Anab.* vii, 15).

[2] A list of very speculative identifications of tribes and places will be found in Bellew's *Ethnography of Afghanistan*, pp. 64–76 (Woking, 1891). The guesses of Cunningham and other writers are equally unsatisfactory. I do not agree with Mr. Pincott that Alexander went as far north as Chitrāl (*J. R. A. S.*, 1894, p. 681); but at present it is not possible to determine the point at which he turned eastwards, and crossed the mountains into Bājaur. It is, however, certain that he used one of the regular passes, which remain unchanged, and by which alone Bājaur territory can be entered. Raverty describes, from native information, two routes from Kābul to Bājaur; and it may well be that Alexander followed the 'left-hand,' or eastern one, which goes through a village named Kāz Dandhi, where two roads diverge, of which one leads to Chitrāl, and the other to the Shahr, or capital of Bājaur (*Notes*, pp. 112–18).

whom he valued equally with himself[1],' to complete the reduction of the tribesmen of the Kūnar valley; while the king in person led a body of picked troops against the Aspasians, who were defeated with great slaughter.

He then crossed the mountains and entered the valley now called Bājaur, where he found a town named Arigaion, which had been burnt and abandoned by the inhabitants. Krateros, having completely executed his task in the Kūnar valley, now rejoined his master; and measures were concerted for the reduction of the tribes further east, whose subjugation was indispensable before an advance into India could be made with safety. Entry into Bājaur.

The Aspasians were finally routed in a second great battle, losing, it is said, more than 40,000 prisoners, and 230,000 oxen. The perfection of the arrangements by which Alexander maintained communication with his remote European base is strikingly illustrated by the fact that he selected the best and handsomest of the captured cattle, and sent them to Macedonia for use in agriculture. Final defeat of Aspasians.

A fancied connexion with Dionysos and the sacred Mount Nysa. Nysa of Greek legend gave special interest to the town and hill-state called Nysa, which was among the places next attacked[2]. An attempt to take the town by assault having failed by reason of the depth of the protecting river, Alexander was preparing to reduce it by blockade when the speedy submission of the inhabitants rendered further operations unnecessary. They are alleged to have craved his clemency on the ground that they were akin to Dionysos and the Greeks, because the ivy and vine grew in their country, and the triple-peaked mountain which overshadowed their town was no other than Mount Mēros. Alexander, who found such fancies useful as a stimulant to his home-sick troops, did not examine the evidence for the kinship with Dionysos in too critical a spirit, but was glad to accept the Nysaean appeals and to exercise a gracious clemency.

In order to gratify his own curiosity, and to give some Revels.

[1] Arrian, *Anab.* vii. 12.

[2] Curtius (viii. 10) places the surrender of Nysa before the siege of Massaga.

of his best troops a pleasant holiday, he paid a visit to the mountain, now known as the Koh-i-Mōr, accompanied by an adequate escort of the companion cavalry and foot guards. The chants and dances of the natives, the ancestors of the Kāfirs of the present day, bore sufficient resemblance to the Bacchanalian rites of Hellas to justify the claims made by the Nysaeans, and to encourage the soldiers in their belief that, although far from home, they had at last found a people who shared their religion and might be regarded as kinsmen. Alexander humoured the convenient delusion and allowed his troops to enjoy with the help of their native friends a ten days' revel in the jungles. The Nysaeans, on their part, showed their gratitude for the clemency which they had experienced by contributing a contingent of three hundred horsemen, who remained with Alexander throughout the whole period of his advance, and were not sent home until October, 326 B.C., when he was about to start on his voyage down the rivers to the sea [1].

The Assakēnoi and Massaga.

Alexander now undertook in person the reduction of the formidable nation called the Assakēnoi, who were reported to

[1] *Arrian, Anab.* v. 3, vi, 2; *Curtius*, viii, 10; *Justin*, xii, 7; *Plutarch, Alex.*, ch. lviii; *Strabo*, xv, 7-9. The conjectures concerning the identity of Nysa collected in McCrindle's Note G are unsatisfactory. Sir H. T. Holdich, whose knowledge of the frontier is unsurpassed, has been more successful, and has established the position of Nysa with tolerable certainty. 'Elsewhere,' he writes (*Geogr. J.* for Jan., 1876), 'I have stated my reasons for believing that the Kamdesh Kafirs who sent hostages to the camp of Ghulam Haidar are descendants of those very Nysaeans who greeted Alexander as a co-religionist and compatriot, and were kindly treated by him in consequence. They had been there, in the Suwāt country bordering the slopes of the Koh-i-Mor ("Meros" of the Classics), from such ancient periods that the Macedonians could give no account of their advent; and they remained in the Suwāt country till comparatively recent Buddhist times . . . The lower spurs and valleys of the Koh-i-Mor where the ancient city of Nysa (or Nuson) once stood. Apparently it exists no longer above ground, though it may be found in the maps of thirty years ago, figuring as rather an important place under its old name . . . Bacchanalian processions . . . chanting hymns, as indeed they are chanted to this day by certain of the Kafirs' (Holdich, *The Indian Borderland*, Methuen, 1901, pp. 270, 342). Properly speaking, Mēros was the name of a single peak of the triple-peaked mountain (τριόρυφον ὄρος). The other summits were named Korasibiē and Kondasbē respectively (*Polyaenus*, i, 1; p. 7 in ed. Melbar). The three peaks are visible from Peshāwar.

await him with an army of 20,000 cavalry, more than 30,000 infantry, and thirty elephants. Quitting the Bājaur territory, Alexander crossed the Gouraios (Panjkora) river, with a body of picked regiments, including, as usual, a large proportion of mounted troops, and entered the Assakenian territory, in order to attack Massaga, the greatest city of those parts and the seat of the sovereign power. This formidable fortress, probably to be identified with Mingĭaur or Mangĭawar, the ancient capital of Suwāt, was strongly fortified both by nature and art[1]. On the east, an impetuous mountain stream, the Suwāt river, flowing between steep banks, barred access; while, on the south and west, gigantic rocks, deep chasms, and treacherous morasses impeded the approach of an assailing force. Where nature failed to give adequate protection, art had stepped in, and had girdled the city with a mighty rampart, built of brick, stone, and timber, about four miles (35 *stadia*) in circumference, and guarded by a deep moat (*Q. Curtius*, viii, 10). While reconnoitring these formidable defences, and considering his plan of attack, Alexander was again wounded by an arrow. The wound was not very serious, and did not prevent him from continuing the active supervision of the siege operations, which were designed and controlled throughout by his master mind.

Commanded by such a general the meanest soldier becomes a hero. The troops laboured with such zeal that within nine days they had raised a mole level with the ground sufficient to bridge the moat, and to allow the movable towers and other engines to approach the walls. The garrison was disheartened by the death of their chief, who was killed by a blow from a missile discharged by an engine, and the Storm of the fortress.

[1] Arrian, *Anab.* iv, 26; *Indika*, 4; Stein, *Archaeol. Tour in Buner*, p. 33 (Lahore, 1898); Deane, 'Note on Udyāna and Gandhāra' (*J.R.A.S.*, 1896, p. 655); Raverty, *Notes on Afghanistan*, p. 234. Mingĭaur, which has not been closely examined by any European visitor since the days of Alexander, was still a strong fortress in the sixteenth century, when it baffled Bābar. It is situated on the Suwāt river, in approximately N. lat. 34° 48′, E. long. 72° 28′, and is said to possess extensive ancient ruins. The Greek and Roman writers spell the name variously, as Massaga, Massaka, Mazaga, and Masoga.

place was taken by storm. Kleophis, the consort of the slain chieftain, and her infant son were captured, and it is said that she subsequently bore a son to Alexander [1].

Massacre of mercenaries.

The garrison of Massaga had included a body of 7,000 mercenary troops from the plains of India. Alexander, by a special agreement, had granted these men their lives on condition that they should change sides and take service in his ranks. In pursuance of this agreement, they were allowed to retire and encamp on a small hill facing, and about nine miles (80 *stadia*) distant from, the Macedonian camp. The mercenaries being unwilling to aid the foreigner in the subjugation of their countrymen, desired to evade the unwelcome obligation which they had incurred, and proposed to slip away by night and return to their homes. Alexander, having received information of their design, suddenly attacked the Indians while they reposed in fancied security and inflicted severe loss upon them. Recovering from their surprise, the mercenaries formed themselves into a hollow circle, with the women and children in the centre, and offered a desperate resistance, in which the women took an active part. At last, the gallant defenders were overpowered by superior numbers, and, in the words of an ancient historian, 'met a glorious death which they would have disdained to exchange for a life with dishonour.' The unarmed camp followers and the women were spared [2].

Comment.

This incident, which has been severely condemned by various writers, ancient and modern, as a disgraceful breach of faith by Alexander, does not seem to have been, as supposed by Diodorus, the outcome of implacable enmity felt by the king against the mercenaries. The slaughter of

[1] Arrian (iv, 27) speaks of 'the mother and daughter of Assakênos.' Q. Curtius (viii, 10) states that 'Assacanus, its previous sovereign, had lately died, and his mother Cleophis now ruled the city and the realm.' He adds that 'the queen herself, having placed her son, still a child, at Alexander's knees, obtained not only pardon . . . at all events she afterwards gave birth to a son who received the name of Alexander, whoever his father may have been.' Apparently, Kleophis must have been the widow of the chief who was killed in the siege, according to Arrian.

[2] Arrian, *Anab.* iv, 27; *Diodorus*, xvii, 84; *Curtius*, viii, 10.

the contingent was rather, as represented by Arrian, the tremendous penalty for a meditated breach of faith on the part of the Indians, and, if this explanation be true, the penalty cannot be regarded as altogether undeserved. While the accession of seven thousand brave and disciplined troops would have been a welcome addition to Alexander's small army, the addition of such a force to the enemy in the plains would have been a serious impediment to his advance; and he was, I think, justified in protecting himself against such a formidable increase of the enemy's strength.

Retirement of tribes to Aornos.

Alexander next captured a town called Ora or Nora, and occupied an important place named Bazira, the inhabitants of which, with those of other towns, had retired to the stronghold of Aornos near the Indus, the great mountain now known as Mahāban. The desire of Alexander to capture this position, believed to be impregnable, was based upon military exigencies, and fired by a legend that the demi-god, Herakles, whom he claimed as an ancestor, had been baffled by the defences.

Description of Aornos.

The mountain, which is at least twelve miles in circumference, and rises to a height of more than 7,000 feet above the sea, or 5,000 above the Indus, is washed on its southern face by that river, which at this point is of great depth, and enclosed by rugged and precipitous rocks, forbidding approach from that side. On the other sides, as at Massaga, ravines, cliffs, and swamps presented obstacles sufficient to daunt the bravest assailant. A single path gave access to the summit, which was well supplied with water, and comprised arable land requiring the labour of a thousand men for its cultivation. The summit was crowned by a steeply scarped mass of rock, which formed a natural citadel, and, doubtless, was further protected by art[1].

[1] Arrian, *Anab.* iv, 28; *Diodorus*, xviii, 85; *Curtius*, viii, 11. Different people will necessarily form different notions of the circuit of a mountain mass, as they include or exclude subsidiary ranges; but the estimate of Diodorus that the circuit was 100 *stadia*, or 11½ miles, is nearer the truth than Arrian's estimate of 200 *stadia*. On the other hand, Arrian guesses the minimum elevation as being 11 *stadia*, or nearly 6,700 feet, which is a more accurate figure than the 16 *stadia*

Preliminary operations.

Before undertaking the siege of this formidable stronghold, Alexander, with his habitual foresight, secured his rear by placing garrisons in the towns of Ora, Massaga, Bazira, and Orobatis, in the hills of Suwāt and Bunēr.

He further isolated the fortress by personally marching down into the plains, probably through the Shāhkōt pass[1], and receiving the submission of the important city of Peukelaōtis (Chārsadda), and the surrounding territory, now known as the Yusufzī country. During this operation he was assisted by two local chiefs. He then made his way somehow to Embolima, the modern Amb, a small town on the Indus, at the foot of Aornos, and there established a dépôt under the command of Krateros. In case the assault should fail, and the siege be converted into a blockade, this dépôt was intended to serve as a base for protracted operations should such prove to be necessary.

Reconnaissance,

Having thus deliberately made his dispositions for the siege, Alexander spent two days in careful personal reconnaissance of the position with the aid of a small force, chiefly consisting of light-armed troops. Assisted by local guides, whose services were secured by liberal reward, Ptolemy, the son of Lagos, secured a valuable foothold on the eastern spur of the mountain, where he entrenched his men. An attempt made by the king to support him having been frustrated, this failure led to a vigorous attack by the Indians on Ptolemy's entrenchments, which was repulsed after a hard fight.

Construction of approach.

A second effort made by Alexander to effect a junction with his lieutenant, although stoutly opposed by the besieged, was successful; and the Macedonians were now in secure possession of the vantage-ground from which an assault on the natural citadel could be delivered.

of Diodorus. For proof of the identity of Aornos with Mahūban, and of Embolima with Amb-Ballimah, see Appendix D.

[1] The ancient route, as followed by Hiuen Tsang, 'est celle qui montait de Po-lou-cha au Svât par la passe de Shahkote, l'Hatthi-lâr, ou "défilé des éléphants" des indigènes actuels, et le col le plus important de ces montagnes, avant qu'en 1895 les Anglais n'eussent choisi le Malakand pour y faire passer leur route stratégique du Chitrâl' (Foucher, op. cit., p. 40).

The task before the assailants was a formidable one, for the crowning mass of rock did not, like most eminences, slope gradually to the summit, but rose abruptly in the form of a steep cone. Examination of the ground showed that a direct attack was impossible until some of the surrounding ravines should be filled up. Plenty of timber being available in the adjoining forests, Alexander resolved to use this material to form a pathway. He himself threw the first trunk into the ravine, and his act was greeted with a loud cheer signifying the keenness of the troops, who could not shrink from any labour, however severe, to which their king was the first to put his hand.

Evacuation by garrison.

Within the brief space of four days Alexander succeeded in gaining possession of a small hill on a level with the rock, and in thus securing a dominant position. The success of this operation convinced the garrison that the capture of the citadel was merely a question of time, and negotiations for capitulation on terms were begun.

The besieged, being more anxious to gain time for escape than to conclude a treaty, evacuated the rock during the night, and attempted to slip away unobserved in the darkness. But the unsleeping vigilance of Alexander detected the movement, and partially defeated their plans. Placing himself at the head of seven hundred picked men, he clambered up the cliff the moment the garrison began to retire and slew many.

Macedonian garrison posted.

In this way the virgin fortress, which even Herakles had failed to win, became the prize of Alexander. The king, justly proud of his success, offered sacrifice and worship to the gods, dedicated altars to Athēnē and Nikē, and built a fort for the accommodation of the garrison which he quartered on the mountain. The command of this important post was entrusted to Sisikottos (Sasigupta), a Hindu, who long before had deserted from the Indian contingent attached to the army of Bessus, the rebel satrap of Bactria, and had since proved himself a faithful officer in the Macedonian service.

Advance to Indus.

Alexander then proceeded to complete the subjugation of

the Assakenians by another raid into their country, and occupied a town named Dyrta, which probably lay to the north of Aornos. This town and the surrounding district were abandoned by the inhabitants, who had crossed the Indus, and taken refuge in the Abhisāra country, in the hills between the Hydaspes (Jihlam) and Akesines (Chināb) rivers [1]. He then slowly forced his way through the forests down to the bridge-head at Ohind. Although the direct distance is not great, the work of clearing a road passable for an army was so arduous that fifteen or sixteen marches were required to reach Hephaestion's camp [2].

Bridge at Ohind.

Opinions have differed concerning the location of the bridge over the Indus, and most writers have been inclined to place it at Attock (Atak), where the river is narrowest. But the recent investigations of M. Foucher have clearly established the fact that the bridge, probably constructed of boats, must have been, at Ohind or Und, sixteen miles above Attock. Having arrived at the bridge-head, Alexander sacrificed to the gods on a magnificent scale, and gave his army thirty days of much needed rest, amusing them with games and gymnastic contests [3].

January, 326 B.C.

February, 326 B.C.

[1] Various attempts to identify Dyrta have been made without success. The position of Abhisāra, or 'the kingdom of Abisares,' has been correctly defined for the first time by Dr. Stein, who writes that 'Dārvābhisāra [i.e. Dārva and Abhisāra] comprised the whole tract of the lower and middle hills lying between the Vitastā (Jihlam or Hydaspes) and the Candrabhāgā (Chināb or Akesines). . . . The hill-state of Rājapuri (Rajauri) was included in Dārvābhisāra . . . One passage would restrict the application of the term to the lower hills.' The small chieftainship of Rajauri and Bhimbhar, the ancient Abhisāra, is now included within the limits of the Kashmir State, as defined in recent times. Abhisāra used to be erroneously identified with the Hazāra District, which really corresponds with Urasā, or the kingdom of Arsakes (Stein, *Rājatarangini*, transl., Bk. i, 180; v, 217; and McCrindle, op. cit., p. 373). The line of march from Aornos (Mahāban) is not known.

[2] Curtius (viii, 12) is the authority for the fifteen or sixteen marches. His words are: 'Having left this pass [? Ambelā], he arrived after the sixteenth encampment at the river Indus.'

[3] *Arrian*, v, 3; *Diodorus*, xvii, 86. The ancient road to India from the Kābul river valley followed a circuitous route through Purushapura (Peshāwar), Pushkalāvati (Pukhelotis), Hotī Mardān, and Shāhbāzgarhi (Po-lu-sha of the Chinese), to Und or Ohind. The direct route to Attock has been made practicable only in modern times. 'Und' is the pronunciation of the inhabitants of the town which is called Ohind by the people of

At Ohind Alexander was met by an embassy from Āmbhi (Omphis)[1], who had recently succeeded to the throne of Taxila, the great city three marches beyond the Indus. The lately deceased king had met the invader in the previous year at Nikaia and tendered the submission of his kingdom. This tender was now renewed on behalf of his son by the embassy, and was supported by a contingent of 700 horse and the gift of valuable supplies comprising 30 elephants, 3,000 fat oxen, more than 10,000 sheep, and 200 talents of silver. Embassy from Taxila.

The ready submission of the rulers of Taxila is explained by the fact that they desired Alexander's help against their enemies in the neighbouring states. Taxila was then at war both with the hill kingdom of Abhisāra, and with the more powerful state governed by the king whom the Greeks called Pōros, which corresponded with the modern districts of Jihlam, Gujarāt, and Shāhpur[2].

Spring had now begun, and the omens being favourable, the refreshed army began the passage of the river one morning at daybreak; and, with the help of the Taxilan king, safely effected entrance on the soil of India, which no European traveller or invader had ever before trodden[3]. March, 326 B.C. Passage of Indus.

A curious incident marked the last day's march to Taxila. When four or five miles from the city Alexander was startled to see a complete army in order of battle advancing to meet Curious incident.

Peshāwar and Mardān; the Sanskrit name was Udabhāṇḍapura (Cunningham, *Ancient Geography*, p. 52; Stein, *Rājat*, transl. ii, 336; Foucher, op. cit., p. 49, with maps). Major Raverty considers Uhand to be the correct spelling, and this form is the nearest to the Sanskrit.

[1] The restoration of the name Āmbhi is due to M. Sylvain Lévi (*Journal Asiatique* for 1890, p. 234).

[2] *Curtius*, viii, 12. The country of Pōros lay between the Hydaspes (Jihlam) and the Akēsines (Chināb), and contained 300 towns (*Strabo*, xv, 29).

[3] The chronology is determined by *Strabo*, xv, 17, who states, on the authority of Aristoboulos, the companion and historian of Alexander, that 'they remained in the mountainous country belonging to the Aspasioi and to Assakanos during the winter. In the beginning of spring they descended to the plains and the great city of Taxila, whence they went on to the Hydaspes and the land of Poros. During the winter they saw no rain, but only snow. Rain fell for the first time while they were at Taxila.' The passage of the Indus must therefore be dated in March, 326 B.C. The rain at Taxila must have been due to a passing storm, because the regular rainy season does not begin before June.

him. He supposed that treacherous opposition was about to be offered, and had begun to make arrangements to attack the Indians, when Ámbhi galloped forward with a few attendants and explained that the display of force was intended as an honour, and that his entire army was at Alexander's disposal. When the misunderstanding had been removed the Macedonian force continued its advance and was entertained at the city with royal magnificence.

Taxila.

Taxila, now represented by miles of ruins to the north-west of Rāwalpindi, and the south-east of Hasan Abdāl, was then one of the greatest cities of the East, and was especially famous as the principal seat of Hindu learning in Northern India, to which scholars of all classes flocked for instruction[1].

Submission of Ámbhi.

Ámbhi recognized Alexander as his lord, and received from him investiture as lawful successor of his deceased father the king of Taxila. In return for the favour shown to him by the invader, he provided the Macedonian army with liberal supplies, and presented Alexander with eighty talents of coined silver[2] and golden crowns for himself and all his friends. Alexander, not to be outdone in generosity, returned the presents, and bestowed on the donor a thousand

[1] The name is given as Taxila (Τάξιλα) by the Greek and Roman authors, which is a close transcription of the Pāli or Prākrit Takkasilā. The Sanskrit form is Takshaśilā. The ruins at Shāhdhēri, eight miles south-east of Hasan Abdāl, and in the surrounding villages, have been roughly surveyed and described by Cunningham (*Reports*, ii, 211–51), but deserve more systematic and detailed examination. So far as known, the remains seem to be Buddhist, but the vestiges of many pre-Buddhist edifices probably still remain. The Buddhist establishments were in a state of decay when the Chinese traveller, Hiuen Tsang, visited them in the seventh century A. D. (Beal, ii, 156–63), and the kingdom was then tributary to Kashmīr. The city was still an important place about 100 B. C., when it was the capital of a satrap named Liaka. The Jātaka stories are full of references to the fame of Taxila as a university town, e. g. vol ii (Rouse's transl.), 2, 32, 59, &c. The Susima Jātaka places it in the kingdom of Gandhāra, i. e. of Peukelaotis and Peshāwar. Most of the Jātakas are probably anterior to Alexander's time.

[2] This 'coined' or 'stamped' silver (*signatum argentum*) probably consisted of the little flat ingots known to numismatists as 'punch-marked' pieces, because they are not struck with a die, but are marked irregularly by small punches of various patterns applied at different times. For accounts of this curious coinage, see Rapson, *Indian Coins*, §§ 4–6; Cunningham, *Coins of Ancient India*, pp. 54–60, pl. I and II, 1, 2. The early copper coinage of Taxila is described in pp. 61–6 of the latter work.

talents from the spoils of war, along with many banqueting vessels of gold and silver, a vast quantity of Persian drapery, and thirty chargers caparisoned as when ridden by himself. This lavish generosity, although displeasing to Alexander's Macedonian officers, was probably prompted more by policy than by sentiment. It purchased a contingent of 5,000 men, and secured the fidelity of a most useful ally (Q. *Curtius*, viii, 12; *Diodorus*, xvii, 86; *Arrian*, v, 8).

Rāja of Abhisāra and Pōros.

While Alexander was at Taxila, the hill chieftain of Abhisāra, who really intended to join Pōros in repelling the invader (*Diodorus*, xvii, 87), sent envoys who professed to surrender to Alexander all that their master possessed. This mission was favourably received, and Alexander hoped that Pōros would display complaisance equal to that of his ally. But a summons sent requiring him to do homage and pay tribute was met with the proud answer that he would indeed come to his frontier to meet the invader, but at the head of an army ready for battle.

Advance to Hydaspes. April. 326 B. C.

Having stayed in his comfortable quarters at Taxila for sufficient time to rest his army (*Diodorus*, xvii, 87), Alexander led his forces, now strengthened by the Taxilan contingent and a small number of elephants, eastward to meet Pōros, who was known to be awaiting him on the further bank of the Hydaspes (Jihlam) river. The march from Taxila to Jihlam on the Hydaspes, in a south-easterly direction, a distance of about a hundred or a hundred and ten miles, according to the route followed, brought the army over difficult ground and probably occupied a fortnight. The hot season was at its height, but to Alexander all seasons were equally fit for campaigning, and he led his soldiers on and on from conquest to conquest, regardless of the snows of the mountains and the scorching heat of the plains. He arrived at Jihlam early in May, and found the river already flooded by the melting of the snow in the hills. The boats which had served for the passage of the Indus, having been cut into sections and transported on wagons to be rebuilt on the bank of the Hydaspes, were again utilized for the crossing of that river (*Arrian*, v, 8).

May. 326 B. C.

Preparation for passage of river.

In spite of the most elaborate preparations, the problem of the passage of the Hydaspes in the face of a superior force could not be solved without minute local knowledge; and Alexander was compelled to defer his decision as to the best feasible solution until he should have acquired the necessary acquaintance with all the local conditions. On his arrival, he found the army of Pôros, fifty thousand strong, drawn up on the opposite bank. It was obvious that the horses of the cavalry, the arm upon which the Macedonian commander placed his reliance, could not be induced to clamber up the bank of a flooded river in the face of a host of elephants, and that some device for evading this difficulty must be sought.

Provision of boats.

Alexander, therefore, resolved, in the words of Arrian, to 'steal a passage.' The easiest plan would have been for the invader to wait patiently in his lines until October or November when the waters would subside and the river might become fordable. Although such dilatory tactics did not commend themselves to the impetuous spirit of Alexander, he endeavoured to lull the vigilance of the enemy by the public announcement that he intended to await the change of season, and gave a colour of truth to the declaration by employing his troops in foraging expeditions and the collection of a great store of provisions. At the same time his flotilla of boats continually moved up and down the river, and frequent reconnaissances were made in search of a ford. 'All this,' as Arrian observes, 'prevented Pôros from resting and concentrating his preparations at any one point selected in preference to any other as the best for defending the passage' (v, 9). Rafts, galleys, and smaller boats were secretly prepared and hidden away among the woods and islands in the upper reaches of the river where it escapes from the mountains. These preliminaries occupied six or seven weeks, during which time the rains had broken, and the violence of the flood had increased. Careful study of the ground had convinced Alexander that the best chance of crossing in safety was to be found near a sharp bend in the river about sixteen miles marching distance above his camp, at a point where his embarkation would be concealed

by a bluff and an island covered with forest. Having arrived at this decision, Alexander acted upon it, not only, as Arrian justly remarks, with 'marvellous audacity,' but with consummate prudence and precaution.

He left Krateros with a considerable force, including the Taxilan contingent of 5,000 men, to guard the camp near Jihlam, and supplied him with precise instructions as to the manner in which he should use this reserve force to support the main attack. Half-way between the standing camp and the chosen crossing-place three generals were stationed with the mercenary cavalry and infantry, and had orders to cross the river as soon as they should perceive the Indians to be fairly engaged in action. All sections of the army were kept in touch by a chain of sentries posted along the bank. Beginning of July, 326 B.C. Reserve force.

When all these precautionary arrangements had been completed, Alexander in person took command of a picked force of about 11,000 or 12,000 men, including the foot guards, hypaspist infantry, mounted archers, and 5,000 cavalry of various kinds, with which to effect the passage. In order to escape observation, he marched by night at some distance from the bank, and his movements were further concealed by a violent storm of rain and thunder which broke during the march. He arrived unperceived at the appointed place and found the fleet of galleys, boats, and rafts in readiness. The enemy had no suspicion of what was happening until the fleet appeared in the open river beyond the wooded island, and Alexander disembarked his force at daybreak without opposition. But when he had landed, he was disappointed to find that yet another deep channel lay in front, which must be crossed. With much difficulty a ford was found, and the infantry struggled through breast-deep in the stream, while the horses swam with only their heads above water. The sole practicable road from the camp of Pōros involved a wide detour, which rendered prompt opposition impossible, and Alexander was able to deploy his dripping troops on the mainland before any attempt could be made to stop him. Night march.

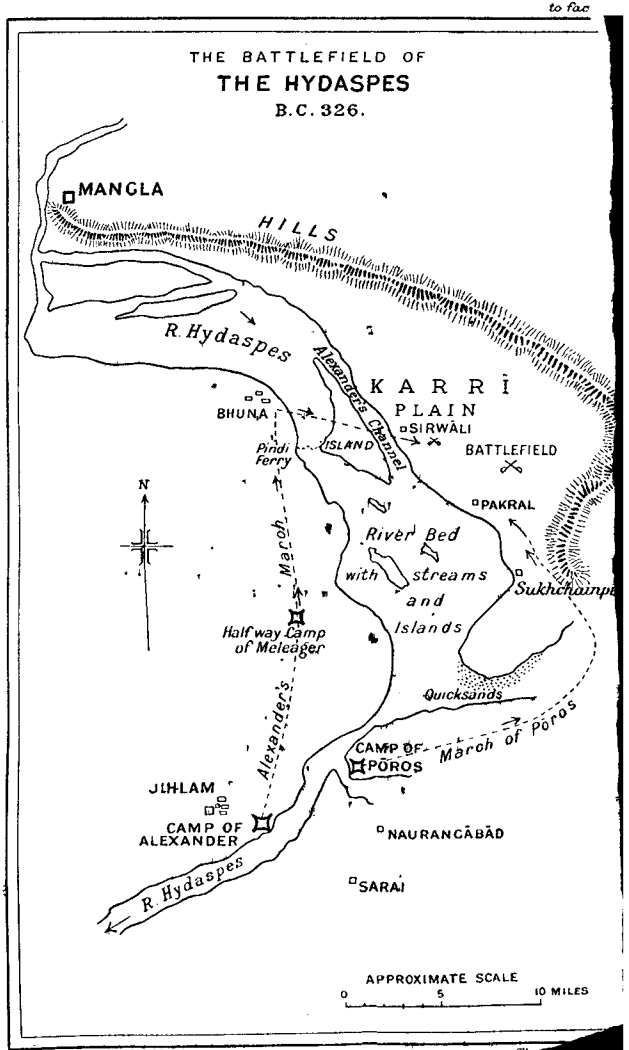
The battle-field.

Then, when it was too late, the son of the Indian king came hurrying up with 2,000 horse and 120 chariots. This inadequate force was speedily routed with the loss of 400 killed, and of all the chariots. Fugitives carried the disastrous news to the camp of Pōros, who moved out with the bulk of his army to give battle, leaving a guard to protect his baggage against Krateros, who lay in wait on the opposite bank. The Indian army deployed on the only ground available, the plain now known as Karrī, girdled on the north and east by low hills, and about five miles in width at its broadest part. The surface was a firm sandy soil well adapted for military movements even in the rainy season.

The Indian army.

A stately force it was with which the Indian monarch moved forth to defend his country against the audacious invader from the west. Two hundred huge elephants, stationed at intervals of not less than a hundred feet from one another, and probably in eight ranks, formed the front in the centre[1]. The chief reliance of Pōros was on these *mon*sters who would, it was calculated, terrify the foreign soldiers and render the dreaded cavalry unmanageable. Behind the elephants stood a compact force of 30,000 infantry with projections on the wings, and files of the infantry were pushed forward in the intervals between the elephants, so that the Indian army presented 'very much the appearance of a city—the elephants as they stood resembling its towers, and the men-at-arms placed between them resembling the lines of wall intervening between tower and tower' (*Diodorus*, xvii, 87). Both flanks were protected by cavalry with chariots in front. The cavalry numbered 4,000 and the chariots 300. Each chariot was drawn by four horses, and carried six men, of whom two were archers, stationed one on each side of the vehicle, two were shield-bearers, and two were charioteers, who in the stress of battle

[1] See plan of the battle. The number of ranks is determined by the limitation of space. The plan shows exactly 200 elephants. I am indebted for it to my son, Lieut. A. A. Smith, 5th P. I., who has plotted the details to scale.



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were wont to drop the reins and ply the enemy with darts (*Q. Curtius*, viii, 14).

The infantry were all armed with a broad and heavy two-handed sword, and a long buckler of undressed ox-hide. In addition to these arms each man carried either javelins or a bow. The bow is described as being Indian equipment.

'made of equal length with the man who bears it. This they rest upon the ground, and pressing against it with their left foot thus discharge the arrow having drawn the string backwards: for the shaft they use is little short of being three yards long, and there is nothing which can resist an Indian archer's shot—neither shield nor breastplate, nor any stronger defence, if such there be' (Arrian, *Indika*, ch. xvi).

But great as was the power of the Indian bow, it was too cumbrous to meet the attack of the mobile Macedonian cavalry. The slippery state of the surface prevented the archers from resting the end of their weapons firmly on the ground, and Alexander's horse were able to deliver their charge before the bowmen had completed their adjustments (*Q. Curtius*, viii, 14). The Indian horsemen, each of whom carried two javelins and a buckler, were far inferior in personal strength and military discipline to Alexander's men (Arrian, *Anab.* v, 17).

With such force and such equipment Pōros awaited the attack of the greatest military genius whom the world has seen.

Alexander clearly perceived that his small force would have no chance of success in a direct attack upon the enemy's centre, and resolved to rely on the effect of a vigorous cavalry charge against the Indian left wing. The generals in command of the 6,000 infantry at his disposal were ordered to play a waiting game, and to take no part in the action until they should see the Indian foot and horse thrown into confusion by the charge of cavalry under Alexander's personal command. Alexander's tactics.

He opened the action by sending his mounted archers, a thousand strong, against the left wing of the Indian army, which must have extended close to the bank of the river. First stage of battle.

The archers discharged a storm of arrows and made furious charges. They were quickly followed by the Guards led by Alexander himself. The Indian cavalry on the right wing hurried round by the rear to support their hard-pressed comrades on the left. But meantime two regiments of horse commanded by Koinos, which had been detached by Alexander for the purpose, swept past the front of the immobile host of Pōros, galloped round its right wing, and threatened the rear of the Indian cavalry and chariots. While the Indian squadrons were endeavouring to effect a partial change of front to meet the impending onset from the rear, they necessarily fell into a certain amount of confusion. Alexander, seeing his opportunity, seized the very moment when the enemy's horse were changing front, and pressed home his attack. The Indian ranks on both wings broke and 'fled for shelter to the elephants as to a friendly wall.' Thus ended the first act in the drama.

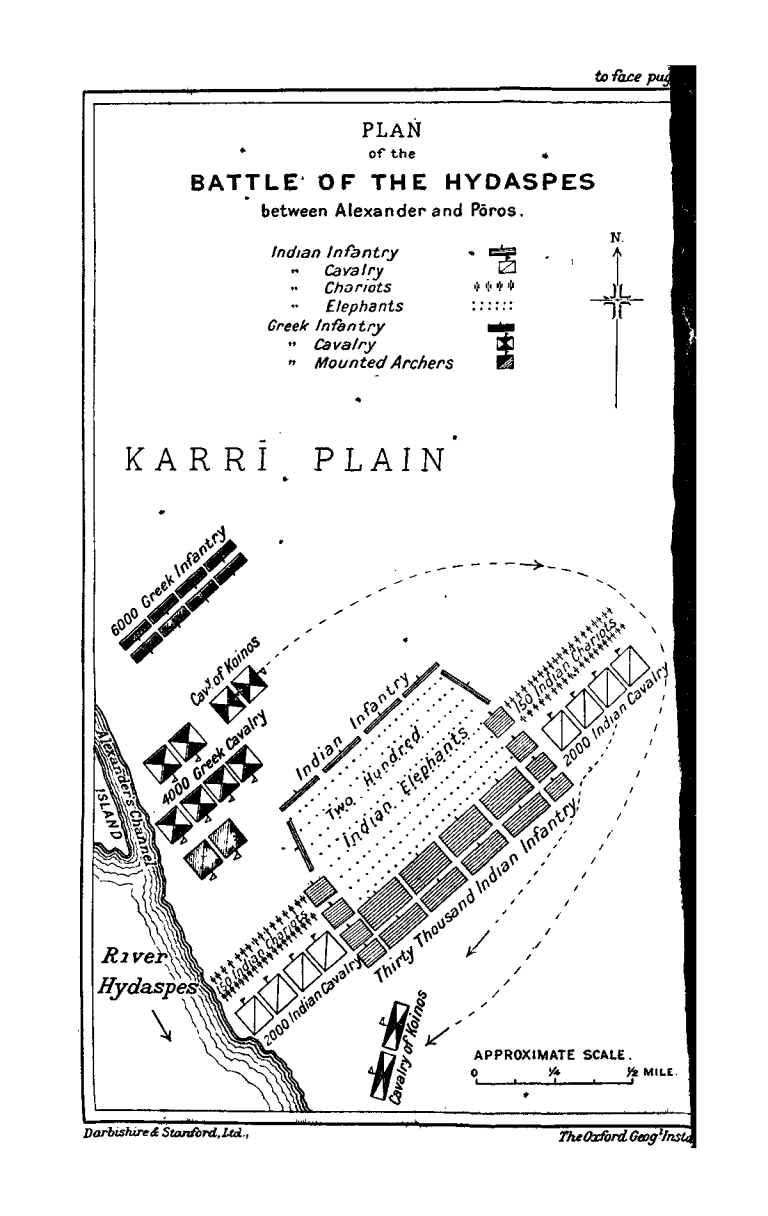
Second stage of battle.

The elephant drivers tried to retrieve the disaster by urging their mounts against the Macedonian horse, but the phalanx, which had now advanced, began to take its deferred share in the conflict. The Macedonian soldiers hurled showers of darts at the elephants and their riders. The maddened beasts charged and crushed through the closed ranks of the phalanx, impenetrable to merely human attack. The Indian horsemen seized the critical moment, and, seeking to revenge the defeat which they had suffered in the first stage of the action wheeled round and attacked Alexander's cavalry. But the Indians were not equal to the task which they attempted, and being repulsed, were again cooped up among the elephants. The second act of the drama was now finished.

Third stage of battle.

The third and last began with a charge by the Macedonian massed cavalry which crashed into the broken Indian ranks and effected an awful carnage. The battle ended at the eighth hour of the day (Plutarch, *Life*, ch. 60) in a scene of murderous confusion, which is best described in the words of Arrian, whose account is based on that of men who shared in the fight.

PLAN
of the
BATTLE OF THE HYDASPES
between Alexander and Pōros.



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'The elephants,' he writes, 'being now cooped up within a narrow space, did no less damage to their friends than to their foes, trampling them under their feet as they wheeled and pushed about. There resulted in consequence a great slaughter of the cavalry, cooped up as it was within a narrow space around the elephants. Many of the elephant drivers, moreover, had been shot down, and of the elephants themselves some had been wounded, while others, both from exhaustion and the loss of their mahouts, no longer kept to their own side of the conflict, but, as if driven frantic by their sufferings, attacked friend and foe quite indiscriminately, pushed them, trampled them down, and killed them in all manner of ways. But the Macedonians, who had a wide and open field, and could therefore operate as they thought best, gave way when the elephants charged, and when they retreated followed at their heels and plied them with darts; whereas the Indians, who were in the midst of the animals, suffered far more from the effects of their rage. Rout of Indians.

'When the elephants, however, became quite exhausted, and their attacks were no longer made with vigour, they fell back like ships backing water, and merely kept trumpeting as they retreated with their faces to the enemy. Then did Alexander surround with his cavalry the whole of the enemy's line, and signal that the infantry, with their shields linked together so as to give the utmost compactness to their ranks, should advance in phalanx. By this means the cavalry of the Indians was, with a few exceptions, cut to pieces in the action. Such also was the fate of the infantry, since the Macedonians were now pressing them from every side.

'Upon this all turned to flight wherever a gap could be found in the cordon of Alexander's cavalry.'

Meanwhile, Krateros and the other officers left on the opposite bank of the river had crossed over, and with their fresh troops fell upon the fugitives, and wrought terrible slaughter. The Indian army was annihilated; all the elephants being either killed or captured, and the chariots destroyed. Three thousand horsemen, and not less than twelve thousand foot soldiers were killed, and nine thousand taken prisoners. The Macedonian loss, according to the highest estimate, did not exceed a thousand. Capture of Pōros.

Pōros himself, a magnificent giant, six and a half feet in

height, fought to the last, but at last succumbed to nine wounds, and was taken prisoner in a fainting condition.

Alexander had the magnanimity to respect his gallant adversary, and willingly responded to his proud request to be 'treated as a king[1].' The victor not only confirmed the vanquished prince in the government of his ancestral territory, but added to it other lands of still greater extent; and by this politic generosity secured for the brief period of his stay in the country a grateful and faithful friend[2].

Boukephala.

The victory was commemorated by the foundation of two towns; one named Nikaia, situated on the battlefield; and the other, named Boukephala, situated at the point whence Alexander had started to cross the Hydaspes. The latter was dedicated to the memory of Alexander's famous charger, which had carried him safely through so many perils, and had now at last succumbed to weariness and old age. Boukephala, by reason of its position at a ferry on the high road from the west to the Indian interior, became a place of such fame and importance as to be reckoned by Plutarch among the greatest of Alexander's foundations. It was practically identical with the modern town of Jihlam (Jhelum), and its position is more closely marked by the extensive elevated mound to the west of the existing town.

Nikaia.

The position of Nikaia, which never attained fame, is less certain; but should probably be sought at the village of Sukhchainpur to the south of the Karrī plain, the scene of the battle[3].

[1] *Ὅτι βασιλικῶς μοι χρῆσαι, ὦ Ἀλέξανδρε.*

[2] For disputed questions concerning the passage of the river, and the date and site of the battle see App. E, F. Opinions differ concerning the exact nature of the movement of Koinos; but to me the texts seem sufficiently plain. A mobile cavalry force had no difficulty in riding across the front of an army like that of Pōros; although, of course, such a feat would be impossible if that army had possessed rifles and guns. While Arrian's lucid description of the battle has been followed in the main, some details have been taken from other writers.

[3] Arrian (v, 20) gives the true account of the death of Boukephalos. The site of Boukephala was determined by Abbott ('On the Sites of Nikaia and Boukephala,' *J. A. S. B.*, 1852, p. 231). The mound referred to is known locally as 'Pindi,' or 'the town,' and yields large ancient bricks and numerous Graeco-Bactrian coins. Boukephala is mentioned in the Peutingerian Tables, by Pliny

The Glausai and Pōros II.

Alexander, having performed with fitting splendour the obsequies of the slain, offered the customary sacrifices, and celebrated games, left Krateros behind with a portion of the army and orders to fortify posts, and maintain communications. The king himself, taking a force of picked troops, largely composed of cavalry, invaded the country of a nation called Glausai or Glaukanikoi, adjacent to the dominions of Pōros. Thirty-seven considerable towns and a multitude of villages, having readily submitted, were added to the extensive territory administered by Pōros. The king of the lower hills, who is called Abisares by the Greek writers, finding resistance hopeless, again tendered his submission. Another Pōros, nephew of the defeated monarch, who ruled a tract called Gandaris, probably that between the Chināb and Rāvī rivers now known as Gondal Bār, sent envoys promising allegiance to the invincible invader, and sundry independent tribes (*τῶν αὐτονόμων Ἰνδῶν*) followed the example of these princes.

Middle of July, 326 B.C. Passage of Akēsines.

Alexander, moving in a direction more easterly than before, crossed the Akēsines (Chināb) at a point not specified, but certainly near the foot of the hills. The passage of the river, although unopposed, was difficult by reason of the rapid current of the flooded stream, which was 3,000 yards (15 *stadia*) in width, and of the large and jagged rocks with which the channel was bestrewn, and on which many of the boats were wrecked[1].

Passage of Hydraōtes.

The king, having made adequate arrangements for supplies, reinforcements, and the maintenance of communications, continued his advance eastwards, probably passing close to the ancient fortress of Siālkōt. The Hydraōtes (Rāvī) river having been crossed without difficulty, Hephaistion was sent

(vi, 20), and the author of the *Periplus* (ch. 47), as well as by Plutarch (*Fortune of Alexander*, Oration I, 9). Cunningham's identifications of the two towns are necessarily wrong, being based upon the erroneous theory that the passage of the river was effected at Jalālpūr.

[1] These particulars given by Arrian (v, 20) clearly prove that the Akēsines was crossed near the foot of the hills, some twenty-five or thirty miles above Wazīrābād, where Mr. McCrindle places the crossing. The Chināb has changed its course very considerably, and lower down has wandered over a bed about thirty miles in breadth (Raverty, op. cit., 348).

back in order to reduce to obedience the younger Pōros, who had revolted owing to feelings of resentment at the excessive favour shown to his uncle and enemy.

The independent tribes.

Alexander selected as the adversaries worthy of his steel the more important confederacy of independent tribes which was headed by the Kathaioi, who dwelt upon the left or eastern side of the Hydraōtes, and enjoyed the highest reputation for skill in the art of war. Their neighbours, the Oxydrakai, who occupied the basin of the Hyphasis, and the Malloi, who were settled along the lower course of the Hydraōtes below Lahore, and were also famous as brave warriors, intended to join the tribal league, but had not actually done so at this time. The Kathaioi were now supported only by minor clans, their immediate neighbours, and the terrible fate which awaited the Malloi was postponed for a brief space [1].

Pimprama and Sangala.

On the second day after the passage of the Hydraōtes, Alexander received the capitulation of a town named Pimprama, belonging to a clan called Adraïstai by Arrian; and, after a day's rest, proceeded to invest Sangala, which the Kathaioi and the allied tribes had selected as their main stronghold. The tribes protected their camp, lying under the shelter of a low hill, by a triple row of wagons, and offered a determined resistance.

Meantime, the elder Pōros arrived with a reinforcement for the besiegers of five thousand troops, elephants, and a siege train; but before any breach in the city wall had been effected, the Macedonians stormed the place by escalade, and routed the allies, who lost many thousands killed. Alexander's loss in killed was less than a hundred, but twelve hundred of his men were wounded—an unusually large proportion.

Sangala was razed to the ground, as a punishment for the stout resistance of its defenders [2].

[1] For the correct location of the clans see the author's paper entitled 'The Position of the Autonomous Tribes of the Panjāb conquered by Alexander the Great' (*J. R. A. S.*, Oct., 1903). See the map, reprinted from that paper, with a slight alteration of the suggested position of the altars.

[2] Much nonsense has been written

Yet another river, the Hyphasis (Biās), lay in the path of the royal adventurer, who advanced to its bank, and prepared to cross, being determined to subdue the nations beyond. These were reputed to be clans of brave agriculturists, enjoying an admirable system of aristocratic government, and occupying a fertile territory well supplied with elephants of superior size and courage. Arrival at the Hyphasi

Alexander, having noticed that his troops no longer followed him with their wonted alacrity, and were indisposed to proceed to more distant adventures, sought to rouse their enthusiasm by an eloquent address, in which he recited the glories of their wondrous conquests from the Hellespont to the Hyphasis, and promised them the dominion and riches of all Asia. But his glowing words fell on unwilling ears, and were received with painful silence, which remained unbroken for a long time. Alexander's address.

At last Koinos, the trusted cavalry general, who had led the charge in the battle with Pōros, summoned up courage to reply, and argued the expediency of fixing some limit to the toils and dangers of the army. He urged his sovereign to remember that out of the Greeks and Macedonians who had crossed the Hellespont eight years earlier, some had been invalided home, some were unwilling exiles in newly founded cities, some were disabled by wounds, and others, the most numerous, had perished by the sword or disease. Reply of Koinos.

Few indeed were those left to follow the standards; and they were weary wretches, shattered in health, ragged, ill-armed, and despondent. He concluded his oration by saying:— September, 326 B.C.

'Moderation in the midst of success, O king! is the

about the site of Sangala (Σάγγαλα), which was quite distinct from the Sākala of Hindu writers and of Hiuen Tsang. The assumption that the two towns were identical led Cunningham to identify Alexander's Sangala with a petty mound called 'Sangala Tibba' in the Jhang District. The late Mr. C. J. Rodgers conclusively proved this identification to be erroneous (*Report on Sangala Tibba*, News Press, Lahore, 1896; *Proc. A. S. B.*, 1896, p. 81). The position of Sangala, which was razed to the ground, cannot be determined with precision, but it was in the Gurdāspur District. Sākala, the capital of Mihirakula, was probably either Chuniōt or Shāhkōt in the Jhang District.

noblest of virtues, for, although, being at the head of so brave an army, you have naught to dread from mortal foes, yet the visitations of the Deity cannot be foreseen or guarded against by man [1].'

Orders for retreat.

The words of Koinos were greeted with loud applause, which left no doubt about the temper of the men. Alexander, deeply mortified, and unwilling to yield, retired within his tent; but emerged on the third day, convinced that further advance was impracticable. The soothsayers judiciously discovered that the omens were unfavourable for the passage of the river, and Alexander, with a heavy heart, gave orders for retreat, in September, 326 B.C.

The altars.

To mark the furthest point of his advance, he erected twelve huge altars, built of squared stone, and each fifty cubits in height, dedicated to the twelve great gods. Although the army had not passed the river, these massive memorials were erected on the farther bank, where they long remained to excite the wonder and veneration of both natives and foreigners [2]. Traces of them may still exist, and should be looked for along the oldest bed of the Biās, near the hills, in one or other of the three districts—Gurdāspur, Hoshyārpur, or Kāngra—where nobody has yet sought them.

The judicious Arrian simply records that:—

'Alexander divided the army into brigades, which he ordered to prepare twelve altars equal in height to the loftiest military towers, while exceeding them in breadth; to serve both as thank-offerings to the gods who had led him so far on the path of conquest, and as a memorial of his achievements. When the altars had been constructed, he offered sacrifice upon them with the customary rites, and celebrated gymnastic and equestrian games.'

Worship at altars by Chandragupta.

The structures thus solemnly dedicated were well designed to serve their double purpose; and constituted a dignified

[1] The address of Koinos, which is given in full by Arrian, seems to me to be in substance a genuine report of a real speech, and not merely an appropriate invention of the historian.

[2] 'Ad Hypasin . . . qui fuit Alexandri itinerum terminus, exsuperato tamen amne, arisque in adversa ripa dicatis' (Pliny, *Hist. Nat.*, Bk. vi, ch. 17).

and worthy monument of the piety and labours of the world's greatest general. Their significance was fully appreciated by the Indian powers which had been compelled to bend before the Macedonian storm. We are told that Chandragupta Maurya, the first emperor of India, who succeeded to the lordship of Alexander's conquests, and his successors for centuries afterwards, continued to venerate the altars, and were in the habit of crossing the river to offer sacrifice upon them[1].

Travellers' tales.

But, if Curtius and Diodorus are to be believed, the noble simplicity of the monumental altars was marred by a ridiculous addition designed to gratify the king's childish vanity. The tale is given in its fullest form by Diodorus, who gravely informs us that after the completion of the altars, Alexander caused an encampment to be made thrice the size of that actually occupied by his army, encircled by a trench fifty feet wide and forty feet deep, as well as by a rampart of extraordinary dimensions. 'He further,' the story continues, 'ordered quarters to be constructed as for foot-soldiers, each containing two beds four cubits in length for each man; and besides this, two stalls of twice the ordinary size for each horseman. Whatever else was to be left behind was directed to be likewise proportionately increased in size.' We are asked to believe that these silly proceedings were intended to convince the country people that the invaders had been men of more than ordinary strength and stature[2].

It is incredible that Alexander could have been guilty of such senseless folly, and the legend may be rejected without

[1] 'Αλέξανδρος μὲν οὖν Ἡρακλέα τιμῶν καὶ πάλιν Ἀλέξανδρον Ἀνδροκόττος, ἑαυτὸν εἰς τὸ τιμᾶσθαι προῆγον ἀπὸ τῶν ὁμοίων. 'Thus Alexander, honouring Hercules, and Androkottos [*scil.* Chandragupta] again honouring Alexander, got themselves honoured on the same grounds' (Plutarch, *cir.* 90 A. D., 'How One can Praise oneself without exciting Envy,' § 10, in *Morals*, ed. Teubner, and Shilleto's trans.). The same author, in his *Life of Alexander*, ch. lxii, states that 'he also erected altars for the gods which the kings of the Praisiai [*scil.* Magadha] even to the present day hold in veneration, crossing the river to offer sacrifices upon them in the Hellenic fashion.'

[2] *Diodorus*, xvii, 95; *Curtius*, ix, 3.

hesitation as probably based on distorted versions of tales told by travellers, who had seen the altars.

APPENDIX D

Aornos and Embolima

Three sites proposed.

Three solutions have been proposed for the 'much vexed question' as to the site of Aornos. General Court and the Rev. Mr. Loewenthal suggested the castle or fort known as that of Rāja Hodi, opposite Attock. But that suggestion is open to objections of all sorts, and has now no defenders. Cunningham preferred to identify the celebrated mountain with the fortress of Rānigat, sixteen miles north of Ohind, although he confessed that the identification was 'incomplete,' and that he was 'not perfectly satisfied with it'.* Cunningham's suggestion may be briefly dismissed with the remarks that the hill at Rānigat is much too small and low to answer to the descriptions of the ancient writers, and that it is distant from the Indus.

Mahāban.

The third site proposed, the Mahāban mountain, situated about seventy miles ENE. from Peshāwar in approximately N. lat. 34° 20', was vigorously advocated by General Abbott, whose conclusions have been so strongly supported by recent researches that the 'much vexed question' may now be regarded as definitely settled. In order to prevent the recurrence of doubts upon the subject, the evidence establishing the identification may be briefly set forth.

The fanaticism of the tribes inhabiting the mountain and its neighbourhood is so great that the locality has never been completely surveyed—in fact, so far as can be ascertained, no European has ascended the mountain since the days of Alexander. Our information consequently lacks precision, but nevertheless enough is known to establish the fact of the identity of Mahāban with Aornos beyond reasonable doubt. The fullest description is that given by Abbott, as follows :—

Description by Abbott.

'The long-sought rock, Aornos, towers high above all the neighbouring mountains, its foot washed by the broad flood of the Indus . . . its inexhaustible pastures . . . its forests and fastnesses, the refuge of all the outlaws for hundreds of miles around ; its summit, furrowed by a hundred ploughs ; its skirts, by perhaps eight hundred more ; a mountain almost without parallel in the world, and too faithfully described to be mistaken. There was formerly a fort upon the crest of the mountain, but its very name is lost, although traces of the wall remain, agreeing exactly, if my informant correctly describes them, with the site of Aornos. . . . Upon

* Cunningham, *Reports*, ii, 95–110.

the east of Maha Bunn (a name embracing a whole district comprised by the trunk and ramifications of this mountain, and harbouring some ten thousand matchlock men) Nadir Shah, the Alexander of Persia, encamped his army, as the only means of reducing to order the lawless Affaicini[1]. The mountain is a long isolated ridge, not less, I think, in length at summit than five miles. The height is upwards of 7,000 feet [7,320 in India Office map] above the sea's level, or 5,000 above that of the Indus. The length at base must be upwards of twelve miles. At the very summit is a small square Tumulus, apparently from 50 to 100 feet high, and scarped with precipices. . . . The Maha Bunn agrees to the minutest particular with the description of Aornos, standing on the right bank of the Indus, feathered with forests, watered by perennial springs. Its summit, a plateau capable of holding the camp of a Persian army, and of employing a hundred ploughs; its forests and fastnesses the refuge of the Affaicini of the plains and of fugitives from Abisara and Taxila; its height, gigantic and pre-eminent; its position sufficiently near to annoy Alexander's columns; its inhabitants to this day unconquered, paying neither allegiance nor tribute to any man.'[2]

Observations by Colonel Deane.

The observations of Colonel Deane, whose official position has afforded exceptional opportunities for the collection of accurate information, supplement the description of General Abbott, and prove that the remains of a fort still exist on the mountain. The identification of Ptolemy's Asigramma with the modern Asgram seems to be certain.

'The line of the Indus through the Peshawar District has never been thoroughly examined. Beginning at Asgram, there are extensive ruins a little way above where the Indus leaves the hills; there are more on a low hill on the bank of the Indus near Gulhai, known as Imran; many more buried near Jalbai; and again, others near Jehangira and Alladher. None of these have ever been systematically explored.

The following brief note has reference to Aornos, which was situated either in Udyāna or Gandhāra.

On Mahaban, at the point known as Shahkot, are the very distinct remains of a large fort, the foundations of which, 360 yards by 180 yards, with twelve bastions on the north and south faces, five bastions on the east face (outside which was a ditch some thirty feet wide), and four bastions on the west face, can still be traced. The road to the fort winds up the southern face of the hill, and below it on the south is a plateau about a mile long by 600 yards wide. On the north face is a second gate, with a steep path leading to springs a little way below. Below the south-west corner is a large tank protected by three towers. Inside are remains of two temples and a tank about sixty paces in circumference. The fort is situated on a vast rock, and is reported as exceedingly difficult of access.

Close to Panjtar, at the foot of Mahaban, is a group of several old towns, from which I have obtained many inscriptions. Further down, towards where the Indus debouches into the plain, are extensive ruins, to which my attention was first directed by obtaining an inscription from

[1] This name is used only by Abbott.

[2] Abbott, 'The Battle Field of Alexander and Porus,' *J. A. S. B.*, 1848, pp. 627, 628. The same author's 'valuable and elaborate article,' as Grote justly calls it, entitled 'Gradus ad Aornon,' in *J. A. S. B.*, 1854, p. 309, may also be consulted with advantage.

them. These ruins are known as Asgram, already mentioned. The Pathans give this as the name of the ruins, stating that tradition holds them to be of the same period as Bēgram and Naugram (Ranigat). Taking Ptolemy's map and McCrindle as a guide, we find a hitherto unidentified place, Asigramma, close to the bank of the river, bearing the same relative position to Aornos and Pentigramma, as shown on the map, as Asgram bears to Mahaban and Panjtar[1]. Aornos was above Asigramma; and if the identification of Asgram with Asigramma be accepted, the claims of both Hodi Raja and Ranigat are disposed of, and there does not remain much, if any, doubt as to Aornos having been on Mahaban as described above. Another very strong position on Mahaban is a spur running to the Indus known as Mount Banj. A fort also exists here, and is very difficult of access[2].'

Dr. Stein's notes.

The accuracy of the information supplied to Colonel Deane is vouched for by Dr. Stein, who approached the mountain in 1898, and made inquiries. His informant, a Malik or headman, was well acquainted with the ruins of Shāhkōṭ which he described as situated on a rocky spur near the highest point of Mahāban, and to the north-east of it. The Malik's description of the fort agreed closely with that given by Colonel Deane's informant. The ruins appear to be now overgrown with dense jungle. The slopes of the mountain below Shāhkōṭ were described as being steep and rocky on all sides, but particularly so towards the Indus, where the ascent is by a narrow path. Dr. Stein is convinced of the identity of Mahāban with Aornos, and shows that Cunningham's objections are based on erroneous premisses[3].

Embolima.

The ruined fort of Amb, about sixty miles above Attock, is situated opposite the town of Darband on the Indus, which is there crossed by a ferry. It is described by Abbott as 'a celebrated castle.' To the west of Amb and on the same spur of the Mahāban mountain there is a fort named Balimah, and it is clear that the Greek name Embolima is a transcription of Amb-Balimah, that is to say, 'Amb near Balimah[4].' The map of the Panjāb shows a second Amb in the Hoshyārpur district, and

[1] Ptolemy (bk. vii, ch. 1) gives a list of towns on the Indus, of which the first three are:—

Embolima	long. 124°	lat. 31°
Pentagramma	,, 124°	,, 30°30′
Asigramma	,, 123°	,, 29°30′

(Ptolemy's *Geography*, translation, McCrindle, with map, in *Ind. Ant.*, xiii, 356. The translation was also published separately in Calcutta, 1885).

[2] *J. R. A. S.*, Oct., 1896, p. 673.

[3] Stein, *Detailed Report of an Archaeological Tour with the Buner Field Force*, pp. 45-8 (Lahore, Government Press, 1898). An abstract of this report is printed in *Proc. A. S. B.*, Mar., 1898.

[4] Abbott, 'The Battle Field of Alexander and Porus,' *J. A. S. B.*, 1848, pp. 627-8, 633; and 'Gradus ad Aornon,' *ibid.*, 1854, p. 344. The name of the Ambēla Pass may be connected with that of Amb. The Greek name Aornos is probably a transcription of the word *aranai*, a common name for hill ridges in those parts (Bellew, *An Inquiry into the Ethnography of Afghanistan*, p. 68, Woking, 1891).

a third in the Salt Range about fifty miles to the south-east of Kālabāgh[1]. It was therefore necessary to distinguish the Amb on the Indus as 'Amb near Balimah.' Similarly, Akbar's famous capital Fatehpur is distinguished from the other innumerable places of the same name as Fatehpur-Sikri, or Fatehpur near Sikri. Such double-barrelled names are very common in India. Curtius erroneously gives the name of Alexander's dépôt as Ecbolima.

Grote, although satisfied that Abbott had made out 'a strong case' for his thesis of the identity of Mahāban with Aornos, still felt doubts concerning the applicability of some details in the lively description of the mountain recorded by Curtius. That author states that the Indus 'washes its roots,' and relates how, in the first attack, some of the assailants 'fell from the shelving crags, and were engulfed in the river which flowed underneath.' But these details need not inspire any doubts. The Indus does actually 'wash the roots' of the mountain[2], the spurs of which descend to the river, and there is no difficulty in believing that, in the early stages of the siege, while these spurs were in dispute, some of the attacking force were unlucky enough to tumble into the stream. The statement of Curtius that the rock on the summit rises up straight till it terminates in a sharp pinnacle, like the turning-post (*meta*) of a Roman circus, may possibly be to some extent a rhetorical exaggeration, but is probably substantially true. We know that the rocky summit is still very difficult of access. Its inaccessibility so impressed the ancient writers that they habitually speak of Aornos as a *petra*, or 'rock,' even when describing its vast extent. Conclusion.

APPENDIX E

Alexander's Camp; the Passage of the Hydaspes; and the Site of the Battle with Pōros

The solution of the problems concerning the sites of Alexander's camp on the bank of the Hydaspes, the passage of that river, and the battle-field may be attained, I believe, with sufficient accuracy by careful and impartial examination of the statements made by the ancient historians and of the actual topography. Problems are soluble.

The Hydaspes (Vitastā, Bihat, or Jihlam, commonly called Hydaspes river.

[1] Cunningham, *Reports*, xiv, p. 33, pl. I.

[2] Strabo (xv, 8) also states that the foot of the mountain or rock of Aornos is washed by the Indus near its source. Of course, the ancients knew nothing about the Indus in the upper reaches of the river, and thought that its source was in the outer Himalaya.

Jhelum) river has changed its course in a less degree than any of the other rivers of the Panjāb, and in the portion of its stream above Jalālpur, with which alone the present discussion is concerned, no material change has occurred. The solution of the three problems in question is consequently not complicated to any serious extent by doubts as to the ancient course of the river[1].

Taxila. Nor is there any doubt as to the position of Taxila, the great city from which Alexander started on his march to the Hydaspes. Although Cunningham's description of the remains of the city is in many respects inadequate, his identification of the ruins at and near Shāhdhēri with the site of Taxila is certainly correct. The ruins, which are mere mounds scattered through the fields, are situated to the north-west of Rāwalpindi, and about nine miles to the south-east of Hasan Abdāl village[2].

Taxila to Hydaspes. The distance from the site of Taxila to the town of Jihlam (Jhelum) in a direct line, as measured on the map, is about ninety miles, and the direct distance from Taxila to Jalālpur, thirty miles lower down the river, is a few miles more. The northern or upper road from Shāhdhēri (Taxila) to the town of Jihlam via Rohtās is ninety-four English miles. Roads or paths leading from Shāhdhēri to Jalālpur via Dudhiāl vary in length from 109 to 114 miles[3].

Every one is agreed that Alexander must have reached the bank of the Hydaspes either at Jihlam or Jalālpur; no other place can be thought of. Both towns are situated on ancient lines of road commanding ancient ferries.

Route to Jihlam. The invader's obvious goal would unquestionably have been Jihlam, which is appreciably nearer to Taxila, and has a ferry 'infinitely more convenient, and only one-third the width of the Jalālpur ferry[4].' The road to either crossing-place is rugged and difficult, but a large force marching to Jalālpur would be entangled in the intricate ravines of the Salt Range, and would encounter more formidable obstacles than those met with on the

[1] Greek, Ὑδάσπης or Βιδάσπης (Ptolemy); Sanskrit, *Vitastā*; Prākrit, *Vidastā*; Kashmīrī, *Vyath*; Panjābī, *Bihat* or *Wihat*. Muhammadan writers refer to the river as 'the river of Jihlam,' that is to say, the river flowing past the town of Jihlam, where the royal ferry (*shāh guzar*) was situated. Modern usage has abbreviated the Muhammadan designation into 'the Jihlam,' or, as it is commonly written, 'Jhelum.' Little deviation has occurred in the course of the stream, except near its junction with the Akēsines or Chināb, which has been moved 'often and considerably' (Raverty, 'The Mihrān of Sind and its Tributaries,' *J. A. S. B.*, part i, 1892, pp. 318, 329, 332; Stein, *transl. Rājat.* ii, 411).

[2] N. lat. 33° 48′ 56″; E. long. 72° 44′ 41″.

[3] Cunningham, *Archaeol. Survey Rep.*, ii, 112, 179.

[4] Abbott, in *J. A. S. B.*, 1852, p. 219.

road to Jihlam. The presumption, therefore, is that Alexander would have adopted the shorter and easier route and formed his camp near the town of Jihlam. The opinion that he followed this natural and obvious course of action has been advocated by Burnes, Court, and Abbott, who were all well qualified to express an authoritative opinion in virtue of their military experience and exact local knowledge.

The rival theory that Alexander's camp was formed at Jalālpur, and that the passage of the river was effected a few miles above that town has been maintained by authorities of equal personal weight—Elphinstone, Cunningham, and Chesney—and these writers, being better known in Europe than their opponents, have succeeded in winning general assent to the Jalālpur theory, in spite of its inherent improbability. Jalālpur theory improbable.

This theory has been defended at length by Cunningham, whose arguments would have gained additional force if they had been propounded after impartial examination of the site, which Abbott, after careful survey, determined to be that of the battle-field. If the battle took place in the Karrī plain, as maintained by Abbott, Alexander's camp must have been at or close to Jihlam, and the passage of the river must have been effected above that town. But, unfortunately, Cunningham never attempted to meet Abbott's reasoning, nor did he examine the course of the river above Jihlam. Having formed in 1846 the opinion that Alexander's camp was at Jalālpur, Cunningham was content in 1863 to examine the Jalālpur position with a determination to make the topography fit in with his preconceived decision. He merely alludes to General Abbott's paper as 'an elaborate disquisition,' and there is nothing to show that he ever studied it carefully[1]. Cunningham's view.

Cunningham relies on three arguments in favour of the Jalālpur site for Alexander's camp. The third of these is that, according to Arrian (*Anab.* vi. 2, 4), the fleet when descending the Hydaspes from Nikaia, the town on the battle-field, reached the capital of Sophytes, king of the Salt Range, on the third day. The capital of Sophytes, according to Cunningham, was at Ahmadābād, 'which is just three days' distance for a laden boat from Jalālpur, but is six days from Jhelum[2],' and, consequently, Jalālpur suits the conditions better than Jhelum. This argument, on which Cunningham himself laid little stress, obviously depends on the correct identification of the capital of Sophytes. Inasmuch as the 'identification' proposed by His river-distance argument.

[1] *Reports*, ii, 174.

[2] ibid., ii, 37, 38, 180. On p. 38 Cunningham makes out that Bhera was the capital of Sophytes, while on p. 37 he makes the same assertion concerning Aḥmadābād on the opposite bank.

Cunningham is a bare guess, quite unsupported by evidence, the argument based upon it does not demand further consideration.

Argument from Strabo.

The second and more important argument is based upon a passage of Strabo (xv. 32), which states that Alexander's 'route as far as the Hydaspes was for the most part towards the south, and thenceforward was more easterly as far as the Hypanis [= Hyphasis]; but throughout it kept closer to the foot of the mountains than to the plains'.[1]

Inasmuch as Jalālpur is nearly due south, while Jihlam is approximately south-east from Taxila, the Jalālpur position for the camp seems at first sight to suit the first clause of Strabo's statement better than the Jihlam position.

Refuted.

But in reality either position suits the text equally well. We do not know the points at which Alexander crossed the succeeding rivers, the Akēsinēs and the Hydraotes, nor the point at which he reached the Hyphasis [= Hypanis]. The assumption commonly made that Alexander crossed the Akēsinēs (Chināb) at Wazīrābād does not rest on any evidence. Cunningham and the other authors who maintain the Jalālpur position forget the last clause of Strabo's statement to the effect that the whole route kept as close as possible to the foot of the hills. In another passage (xv. 26) Strabo explains that Alexander adopted this line of march because the rivers which traversed it could be crossed with greater facility near their sources than lower down.

Mr. McCrindle.

Mr. McCrindle, forgetting this most important general statement, which covers the whole route from Taxila to the Hyphasis, has constructed a map which represents Alexander as keeping away from the hills, and marching through the plains of the Panjāb past Jalālpur, Wazīrābād, Lahore, and Amritsar. The real line of march must have lain much farther to the north. The Hydaspes must have been crossed close to the spot where it emerges from the hills above Jihlam, and the army must subsequently have passed close to Siālkōt and Gurdāspur, keeping near the present frontier of the Kashmīr state.

The assumption that Alexander followed this line of march agrees accurately with every part of Strabo's statement. A line drawn from Jihlam to Siālkōt, or to the north of that place, is considerably more easterly in direction than a line drawn from Taxila to Jihlam.

Cunningham's second argument in favour of the Jalālpur position therefore fails, like the third

[1] Ἡ μὲν οὖν μέχρι τοῦ Ὑδάσπου ὁδὸς τὸ πλέον ἦν ἐπὶ μεσημβρίαν· ἡ δ' ἐνθένδε πρὸς ἕω μᾶλλον μέχρι τοῦ Ὑπάνιος· ἄπασα δὲ τὴν ὑπωρείαν μᾶλλον ἢ τῶν πεδίων ἐχομένη.

The argument which Cunningham places first, and on which he lays most stress, is based on Pliny's figures for the distance from Peukolaitis (Chârsadda), via Taxilâ, to the Hydaspes (vi, 24). Pliny gives the distances as (1) from Peukolaitis to Taxila 60 Roman = 55 English miles, and (2) from Taxila to the Hydaspes 120 Roman, or 110 English miles; and Cunningham argues that these figures suit Jalâlpur better than they suit Jihlam. But it is notorious that the figures in Pliny's text are often erroneous. For example, the very passage referred to gives the distance from the Hydaspes to the Hyphasis as 390 Roman miles, which is wildly wrong. It is rash, therefore, to rely on the figures in Pliny's text as we possess it. Cunningham himself was satisfied that the actual distance from Peukolaitis to Taxila, via Uhând, where Alexander crossed the Indus, is greater than that stated by Pliny, and proposed to correct the text (*Reports*, ii, 412). Argument from Pliny.

But, even if the figure of 120 Roman miles from Taxila to the Hydaspes be accepted as correct, it does not exclude the theory that Alexander's camp was at Jihlam. According to Cunningham (*Reports*, ii, 179) the distance by an old road is 94 miles. Pliny's distance is 110 English miles, and the difference is only 16 miles, which is insignificant, considering that we have no information concerning the route taken by Alexander in very difficult country, and no knowledge of the changes which have occurred in twenty-two centuries. The argument based on Pliny's figures is, consequently, worthless, whether the figures be right or wrong. Refuted.

I have thus shown that all Cunningham's arguments for the Jalâlpur theory fail, and that the Jihlam theory, so far from being opposed to Strabo's evidence, is actually supported by it.

The theory of Elphinstone and Cunningham is still more strongly opposed by the evidence of topographical facts than by that of Strabo. Topography.

The statements of Arrian, a critical writer, who had access to the best contemporary authorities and carefully weighed their testimony, are extremely clear.

The spot higher up the river to which Alexander marched by night in order to 'steal a passage" was situated at 'a remarkable bend' in the stream, which helped to conceal his movements[1]. There is no such bend at the spot above Jalâlpur, between the villages of Mandiala and Kothera, where Cunningham locates the passage (*Reports*, ii, pl. LXVI). But there is such a bend at Bhûnâ above Jihlam, where Abbott rightly locates it.

Arrian's excellent and vivid account (v, 11) clearly implies that Alexander made his night march parallel to the river. Night march.

[1] Ἦκεν ἴσχων ἀνίσχοντα τὴν ὄχθην τοῦ Ὑδάσπου, ἵνα ἐκλάμψειεν ὁ τοταμὸς λόγου ἄξιος (Arrian, *Anab.* v, 11).

Having described the wooded bluff and island near the remarkable bend of the river, he goes on to say:—

'Now the bluff and the island were 150 stadia [= about seventeen English miles] distant from the great camp. But along the whole of the bank he had posted running sentries at a proper distance for keeping each other in sight, and readily transmitting along the line any orders that might be received from any quarter.'

Half-way between the camp and the crossing-place Meleager and other officers were stationed with a considerable force, under orders to cross over in detachments as soon as they should see the Indians fairly engaged in action. The historian then goes on to state that Alexander marched 'at a considerable distance from the bank so that he might not be seen.' These statements prove that Alexander, when making his night march, kept an approximately straight course, parallel to the river bank, but sufficiently far from it to escape the enemy's observation.

Cunningham's theory erroneous.

They are absolutely inconsistent with the theory of Cunningham, as expressed in his map (*Reports*, ii, pl. LXVI), which represents Alexander as going round three sides of a rectangle among the ravines of the Salt Range, marching inland from Jalālpur nearly due north for seven miles, then eastward, and finally back to the river. The local facts at Jalālpur cannot be reconciled with the account of the night march as given by Arrian, and Cunningham's map is a desperate attempt to reconcile the irreconcilable, and to bolster up a preconceived theory based on fallacious premisses.

Description of river.

The descriptions of the river itself at the time when Alexander crossed it, as given by the ancient historians, are equally inconsistent with the Jalālpur theory. All authorities agree that the river was then in high flood owing to the melting of the snows on the mountains and the incessant rain. But the width of the stream was only four *stadia* or 809 yards, whereas at Jalālpur at the same season, the end of June or the beginning of July, the river would have been more than double that width. The current was interrupted by numerous islands and sunken rocks. At Jalālpur there are neither rocks nor islands[1].

[1] During the operations preceding the battle the soldiers of the opposing armies used to swim out to the islands and engage in combat. The river, confined by high banks, rushed in a seething torrent over sunken rocks (*Curtius*, viii, 13). The army during its progress to the Hyphasis was exposed for seventy days to violent storms of rain (*Diodorus*, xviii, 94; *Strabo*, xv, 27 ὕεσθαι συνεχῶς). In July Elphinstone found the river at Jalālpur to be one mile, one furlong, and thirty-five perches wide, and from nine to fourteen feet deep (Thornton, *Gazetteer*, s.v. 'Jhelum'). The ferry at Jihlam is only one-third of the width of that at Jalālpur, and there are 'no islands' at the latter place (Abbott, *J. A. S. B.*, 1852, p. 219).

If the fanciful Jalālpur theory be given up, and Alexander's camp be located at or near Jihlam, all topographical difficulties disappear. Alexander's march by night is then seen to have taken place at a moderate distance from the west bank of the river, in a direction nearly parallel to the stream, and to have been directed to a point situated at a 'remarkable bend' of the river, distant from the supposed position of his camp about thirteen or fourteen miles in a direct line, which distance might well be estimated as seventeen miles for marching purposes, if the route actually taken were slightly circuitous. It is, of course, impossible to define either the exact site of Alexander's camp or the precise spot where the army embarked on its perilous passage, and it is quite possible that two or three miles should be added to the approximate distance indicated by General Abbott's map. The true theory.

By marching to the vicinity of Bhūnā near the 'remarkable bend' south-east of Manglā, Alexander gained the advantage of moving along an interior chord line, while his opponent on the opposite side of the river was compelled to go round the outside of a curve. If the quicksands were in the same position in Alexander's time as they now are, the forces of Pōros must necessarily have covered a long circuit before they could approach the Macedonian landing-place. In any case, the distance which the Indians had to traverse was considerably longer than the chord traversed by Alexander. Alexander on interior line.

When the Macedonian army of about 11,000 men, after surmounting all the difficulties of the passage, ultimately found itself on the mainland, it entered a considerable plain of firm soil known as 'Karri,' girdled by low hills on the north and east. This plain at its widest part is about five miles broad, and afforded a sufficient, though not excessive, space for the battle. The river at the crossing-place runs over quartz boulders, and a still existing island, 'larger than the rest,' corresponds closely with that described by the Greek historians as the place on which Alexander first landed, and may have continued in existence since his time. Battle-field.

The channel marked 'Alexander's channel,' now considerably silted up, seems to be that which the Macedonian army forded, and if not precisely identical, is certainly very close to the position of the channel crossed by Alexander. General Abbott is quite justified by his map in saying that 'the river is at this moment [1848] so exactly as described by Alexander's historian that the map might seem to be an ancient rather than a modern production.' General Abbott's 'elaborate disquisition' is based on a careful survey effected by two days' hard work from sunrise to evening each day, and his observations have never been Alexander's channel.

contradicted or impugned. Cunningham simply took no notice of them.

Grote's opinion.

Grote, the historian of Greece, is the only author of repute who has shown due appreciation of Abbott's labours, and he has acknowledged that the general's memoir supplies 'highly plausible reasons in support of the hypothesis that the crossing took place near Jelum.' Mr. Grote's opinion would doubtless have become that of the learned world if General Abbott's essay had been published in an easily accessible form. Buried as it is in an old volume of the Asiatic Society's Journal, few people have read it; whereas the official publications of Sir Alexander Cunningham are widely known, and his opinions have been too often accepted without criticism.

Conclusion.

I have not the slightest doubt that Alexander marched to the Hydaspes by the shortest and easiest route open to him; that he struck the river at or near Jihlam, where he pitched his camp; that he crossed the stream where it was rocky and narrow, a little below the point where it emerges from the hills; and that the battle with Pōros was fought in the Karrī plain. The line of march between the Hydaspes and the Hyphasis cannot be precisely delineated, but it was certainly as close as possible to the foot of the hills, and must have passed near Siālkōt.

APPENDIX F

The Date of the Battle of the Hydaspes

Exact date doubtful.

The evidence of the ancient historians concerning the flooded state of the river, and the continued wet weather before, during, and after the battle, which has been cited in Appendix E, establishes beyond doubt that the battle was fought towards the end of June, or early in July. But certain positive statements which profess to define the date with greater precision have also been made, and must be briefly examined. Arrian makes two such statements, and a third is added by Diodorus.

Arrian's first statement.

Arrian's first statement (*Anab.* v, 9) that the battle was fought after the summer solstice, that is to say later than June 21, is undoubtedly correct, being in accordance with the evidence as to the state of the river and with the remark of Diodorus that when the army reached the Hyphasis it had endured violent showers of rain for seventy days. The MSS. all read μετὰ τροπάς, and the suggestion made by some editors to substitute κατά for μετά is unjustifiable.

Arrian's second statement.

But the second statement of Arrian (*Anab.* v, 19) that the battle was fought 'in the month of Mounychion of the year

when Hēgēmōn was Archon in Athens' seems to be partially inaccurate. The assertion of Diodorus (xvii, 87) that the entry into Taxila, in the spring preceding the battle, occurred during the year 'in which Chremēs was archon at Athens, and in which the Romans appointed Publius Cornelius and Aulus Postumius consuls,' is apparently altogether erroneous. Neither the consuls nor the archon named can be accepted as correct.

Macedonian calendar.

The original authorities, the Macedonian officers of Alexander's army, probably expressed the date in terms of the Macedonian calendar, and the divergent statements made by the historians may be due to errors in the conversion of Macedonian into Attic and Roman dates. As Mr. Hogarth has observed, it is impossible for a modern scholar to check such conversions, because our knowledge of the details of the Macedonian calendar is very imperfect, and little is known of the methods used for converting Macedonian dates into those expressed in terms of other calendars[1].

Mounychion.

The battle was certainly fought in the year 326 B.C., and the corresponding Attic year (= Ol. 113, 2) is supposed to have begun on June 25, 327, and ended on June 15, 326 B.C.[2] The close of Mounychion, the tenth month, even if the aid of an intercalary month be called in, cannot be brought down later than June 13. If there were no intercalary month, Mounychion should have ended on or about May 14. But, as we have seen, the battle occurred later than June 21, and it seems clear, therefore, that Arrian has wrongly named the Attic month. A rash proposal to substitute 'Metageitnion' for 'Mounychion,' the reading of the MSS. is, as Grote observes, 'mere conjecture,' and is, moreover, inconsistent with the statement that Hēgēmōn was archon.

The archons.

Chremēs certainly succeeded Hēgēmōn as archon; and if Unger is right in assigning the end of the Attic year 327–6 B.C. to June 15, Diodorus, although wrong in ascribing the entry into Taxila to the archonship of Chremēs, would be right if he meant his readers to understand that the battle occurred after Chremēs had become archon. If, as other authorities suppose, the archonship of Chremēs did not begin until July 18, then Arrian will be right in stating that the battle was fought while Hēgēmōn was still archon.

Explanation of error.

Arrian's error in naming the month Mounychion may be

[1] Hogarth, *Philip and Alexander of Macedon* (Murray, 1897), Appendix.

[2] Unger, 'Zeitrechnung der Griechen und Römer,' in *Grundriss der klass. Alterth.*, pp. 742–4, 752, 756. But the exactness of the results of the inquiry appears to be doubtful. See also Cunningham, *Book of Indian Eras*, pp. 39, 44, 103; and note † in McCrindle, *Invasion of India by Alexander the Great*, 2nd ed., p. 274.

plausibly explained by the supposition that Alexander reached the river bank in that month, and that by a slight carelessness the date of his arrival in camp was taken as the date of the great battle. The king's elaborate secret preparations for crossing the river must have occupied a long time, at least six or seven weeks, and if the camp was formed during Mounychion, early in May, the battle must have been fought at the very end of June, or, more probably, early in July.

Conclusion.

Exact certitude is not attainable, and it is not possible to go much beyond the remark of Grote, that 'as far as an opinion can be formed, it would seem that the battle was fought about the end of June, or beginning of July 326 B.C., after the rainy season had commenced; towards the close of the archonship of Hĕgēmōn, and the beginning of that of Chremēs[1].' I accept the archonship of Hĕgēmōn on the authority of Arrian, and believe that the battle took place early in July 326 B.C., in the last month, Skeirophorion, of the Attic year, a few days before Chremēs became archon.

[1] *History of Greece*, vol. xii, 51, note, ed. 1869.

CHAPTER IV

ALEXANDER'S INDIAN CAMPAIGN: THE RETREAT

Retreat to Akēsines.

THE retreating army retraced its steps, and arrived again without further adventure on the bank of the Akēsines (Chināb), where Hephaistion had completed the building of a fortified town. Voluntary settlers from the neighbouring country and such of the mercenary troops as seemed unfit for active service were left to occupy and garrison this post, and Alexander began to prepare for his voyage down the rivers to the Great Sea.

Appointment of satrap.

Envoys bearing tribute from the kings of the lower hills, now known as the chieftainships of Rajauri and Bhimbhar and the British district of Hazāra, were received at this time. Alexander, who regarded his Indian conquests as permanent additions to the empire, and evidently cherished hopes of a return to the country, having accepted the tenders of submission, solemnly appointed the king of Abhisāra (Bhimbhar and Rajauri) to the office of satrap, and invested him with authority over the king of Urasā (Hazāra), who is called Arsakes by Arrian.

Reinforcements.

About the same time a welcome reinforcement of 5,000 cavalry from Thrace, and 7,000 infantry, sent by the king's cousin, Harpalos, satrap of Babylon, arrived, bringing no less than 25,000 suits of armour inlaid with gold and silver. The new accoutrements were at once distributed to the ragged troops, and the old suits were burned[1].

Preparations for river voyage.

Alexander then advanced to the Hydaspes (Jihlam), and encamped on the bank, probably on the site of the camp

[1] *Curtius*, ix, 3. Diodorus (xvii, 95) gives higher and less credible figures, namely 30,000 infantry and 6,000 cavalry. Both authors agree as to the number of suits of armour, which must have required an enormous transport train. Diodorus adds that 100 talents of medicines were received at the same time.

formerly occupied by Pōros. Several weeks were now devoted to the final preparations for the voyage down the rivers. All available country boats plying on the river were impressed for the service, and deficiencies were supplied by the construction of new vessels, for which the forests at the base of the hills afforded ample facilities. Crews were provided from the contingents of seafaring nations, Phoenicians, Cyprians, Karians, and Egyptians, who accompanied the army, and by the end of October, 326 B. C., all was ready. The fleet, which included eighty galleys of thirty oars each, and a multitude of horse transports and small craft of all kinds, probably numbered nearly two thousand vessels[1].

Promotion of Pōros.

Before the voyage began Alexander convoked an assembly of his officers and the ambassadors of the Indian powers, and in their presence appointed Pōros to be king of all the conquered territories lying between the Hydaspes and the Hyphasis. These territories are said to have been occupied by seven nations, the Glausai, Kathaioi, and others, and to have comprised no less than two thousand towns. The opportunity was seized to effect a reconciliation between Pōros and his old enemy the king of Taxila, and the friendship between the two monarchs was cemented by a matrimonial alliance. The king of Taxila, who had vied with his rival in zealous service to the invader, was formally confirmed in his sovereignty of the country between the Indus and the Hydaspes.

Kingdom of Sambhati.

Alexander, who never neglected to make provision for the protection of his flank and rear, and for the uninterrupted maintenance of communications with his distant base in Europe, instructed Generals Hephaistion and Krateros to

[1] Arrian (*Anab.* vi, 2), on the excellent authority of Ptolemy, son of Lagos, who became king of Egypt. The same author in *Indika*, ch. xix, probably on the authority of Nearchos, gives the total strength as 800 only (*γῆσι δὲ αἱ σύμπασαι αὐτῷ διεκόσιαι ἦσαν, αἵτε μακραὶ καὶ δσα στρογγύλα πλοῖα, καὶ ἄλλα ἱππαγωγά, καὶ σιτία ἅμα τῇ στρατιῇ ἄγουσαι*). Curtius and Diodorus estimate the number of vessels as 1,000. Considering that 8,000 troops, several thousand horses, and vast quantities of supplies were carried, the higher estimate of Ptolemy must be admitted to be correct. Some editors arbitrarily change the 'eight hundred' of the *Indika* into '1800,' but the reading is 'eight hundred.'

march with all possible speed to secure the capital of King Saubhûti (Sophytes, or Sopeithês), lord of the fastnesses of the Salt Range stretching from Jihlam to the Indus, who submitted without resistance[1].

The fleet was to be protected by an army of 120,000 men marching along the banks, under the generals above named; Krateros having the command on the right or western bank of the river, while the larger portion of the army, accompanied by two hundred elephants, was led by Hephaistion along the left or eastern bank. Philippos, satrap of the countries west of the Indus, had orders to follow three days later with the rear-guard. The generals.

Thus escorted the vast fleet began its memorable voyage. At daybreak one morning towards the end of October, Alexander, having offered libations from a golden bowl to the river gods, his ancestor Herakles, Ammon, and any other god whom he was accustomed to reverence, gave the signal for starting by sound of trumpet. In stately procession, without confusion or disorder, the ships quitted their anchorage, and moved down stream to the astonishment of the crowds of natives lining the banks, who had never before seen horses on board ship. The plash of thousands of oars, the words of command, and the chants of the rowers wakened the echoes, which reverberated from bank to bank, and enhanced the amazement of the gaping throngs of spectators. On the third day the fleet reached the place, perhaps Bhîra, where Hephaistion and Krateros had been ordered to pitch their camps facing each other on opposite sides of the river. Here a halt was made for two days to allow the rear-guard under the command of Oct. 326 B.C. Voyage first continence.

[1] The position of the kingdom of Sophytes is fixed by the remark of Strabo (xv, 30) that it included 'a mountain composed of fossil salt sufficient for the whole of India.' Curtius (ix, 1) misplaces Sophytes on the west of the Hyphasis, and is followed by Mr. McCrindle, whose map shows the kingdom as lying north of Amritsar, an impossible position. Cunningham (*Anc. Geog.*, p. 155) may or may not be right in placing the capital of Sophytes at Old Bhîra (properly 'Bahrah'), on the west side of the Jihlam. For the coins of Sophytes of Greek type see Rapson, *Indian Coins*, § 9, 11. The restoration of the name Saubhûti is due to M. Sylvain Lévi (*J. A.*, ser. viii, vol. xv, pp. 237-9).

Philippos to come up, and that general, on his arrival, was directed to convert his force into an advance-guard and proceed along the bank of the river.

Hydaspids.

On the fifth day after leaving the halting-place, the fleet arrived at the first river confluence, where the Hydaspes met the greater stream of the Akēsines. The channel where the waters of the two rivers then met was so very narrow that dangerous whirlpools were formed, and much disorder was occasioned in the fleet. Two of the warships were sunk with the greater part of their crews, and the vessel which carried Alexander was in imminent danger of sharing the same fate. By dint of great exertion on the part of the king and all concerned the bulk of the fleet was ultimately brought to a safe anchorage under the shelter of a headland, and the necessary steps were taken to repair the damage suffered.

Position of confluence.

It is impossible to determine the spot where these exciting incidents occurred. The confluence of the two rivers at Timmū (N. lat. 31° 10′) now takes place quietly, and presents none of the peculiarities to which Arrian and Curtius devote so much vivid description. All that can be said is that in Alexander's time the confluence must have been situated much farther to the north.

Courses of the rivers.

Our exact knowledge of the courses of the rivers in the Panjāb and Sind begins only from the date of the Arab invasion in 712 A. D., more than a thousand years subsequent to the expedition of Alexander. Concerning the changes which happened during that millennium absolutely nothing is known. But during the twelve hundred years that have elapsed since the Arab conquests changes on a stupendous scale are known to have occurred, and it is certain that similar effects must have been produced by the ever operating causes during the thousand years which intervened between Alexander and Muhammad bin Kāsim[1]. During the known period, earthquakes, floods, changes of level, denudation,

[1] Muhammad was the son of Kāsim. Elphinstone's blunder, 'Muhammad Kāsim,' is repeated in most books on Indian history.

accretion, and alterations of climate have all contributed to transform the face of the country. The delta of the Indus has advanced more than fifty miles, and has thus lengthened the courses of the rivers, while diminishing their gradients and velocity. One huge river, the Hakrā or Wahindah, which formerly gave life and wealth to the desert wastes of Bikanīr, Bahāwalpur, and Sind has ceased to exist; the Biās (Hyphasis) has forsaken its ancient independent bed, and become a tributary of the Sutlaj[1]; while the other rivers, the Indus, Jihlam (Hydaspes), Chināb (Akēsines), and Rāvī (Hydraōtes) have all repeatedly changed their courses and points of junction.

Futility 'identifications.'

These facts, although indisputably true, have been ignored generally in practice by the historians of Alexander, who have pretended to trace the line of his river voyage on modern maps, and to 'identify' town after town on the banks of the several rivers. All such identifications are vain. No man can tell in which of the ancient beds the Chināb or any of the other rivers named flowed in the time of Alexander, and, when the positions of the rivers are not ascertainable, it is clear that we cannot reasonably expect to identify places on their banks. The most that is possible is to give general indications of the course of the voyage and of the location of the principal nations encountered by Alexander. The sites of the towns and the precise positions of the confluences and crossing-places mentioned by the ancient historians cannot be precisely determined. Inasmuch as the courses of all the rivers were then much shorter than they now are, all the confluences must have been situated considerably farther north than at present, and this *a priori* inference appears to be fully supported by observation of the most ancient beds of the streams. The confluence of the Akesines and Hydaspes, the first of the four confluences described by Arrian, was probably situated not very far

[1] Major Raverty gives as various correct spellings, Sutlaj, Satlāj, and Shatlaj. This river, which was called Śatadru in Sanskrit, is rarely mentioned by the Greek or Roman authors under the name of Hesidras. The Hypanis of Strabo is a variant for Hyphasis.

from the modern town of Jhang, and approximately in N. lat. 31° [1].

he Siboi
id
galassoi.

Alexander here landed his troops in order to subjugate the adjoining tribes called Siboi and Agalassoi by Curtius, and to prevent them from joining the powerful nation of the Malloi (Sanskrit Mālavā or Malaya), who dwelt lower down the river, and were known to be preparing for strenuous resistance. The Siboi, who are described as rude folk clad in the skins of wild beasts and armed with clubs, submitted, and were allowed to retain their freedom. Their neighbours, the Agalassoi, who were able to muster a force estimated at 40,000 foot and 3,000 horse, ventured to resist, and met with a terrible fate. Multitudes were put to the sword, and multitudes sold into slavery. Alexander advanced some thirty miles into their country, and captured their principal town. At a second town he met with an obstinate defence, which cost the lives of many Macedonians. The inhabitants, said to number 20,000, despairing of ultimate success, set fire to the town and cast themselves with their wives and children into the flames. The citadel escaped the fire, and was garrisoned by a detachment left behind for the purpose. The lives of 3,000 of its gallant defenders were spared [2].

[1] The text is mainly based on Major Raverty's valuable work. The 'Mihrān of Sind and its Tributaries: a Geographical and Historical Study,' in *J. A. S. B.*, 1892, Part I, with numerous maps, which has not attracted the attention that it deserves. The defects of form in this treatise, which is overloaded with 590 discursive notes, make it very difficult reading. The observations on Alexander's Indian campaign are scattered through the text and notes, and mixed up with remarks on the most diverse topics.

For general comments on the futility of current 'identifications' see pp. 155, 226, 250, 469, note 539, &c.; the Hydaspes (Jihlam), pp. 336–52; Akēsines (Chināb), pp. 336–52; Hydraōtes (Rāvī), pp. 352–71; Hyphasis (Bīās or Biāh), pp. 371–90; Sutlaj, pp. 391–418; Hakrā, pp. 418–22, 454–66; general results, pp. 469–508; earthquakes and floods, pp. 392, 468, 470, &c.; changes of level, pp. 300, 470; alterations of climate, pp. 282, 354, 417; extension of coast-line, p. 272 (note 235), pp. 317, 469, 501, &c. The whole work is deserving of the most careful study. The author gives full references, so that his statements can be readily tested.

[2] Arrian, *Anab.* vi, 5; *Curtius*, ix, 4; *Diodorus*, xvii, 96. The Agalassoi are distinguished by Diodorus only, who says that Alexander fired the town. The account in the text follows Curtius in respect of the voluntary immolation of the townspeople, an incident quite in keeping with Hindu character, and often repeated in later

These events probably took place to the north-east of Jhang, the operations having been undertaken in accordance with Alexander's invariable practice, in order to secure his flank and rear. Voyage: second confluence.

Information having been received that a confederacy of the Malloi, Oxydrakai, and other independent tribes occupying the river valleys was being formed with the intention of offering strenuous resistance to the invasion, Alexander hastened the movements of his fleet and army with the object of attacking the confederates severally in detail, before they could mature their plans and combine their forces. The fleet and the bulk of the army received orders to assemble at the next confluence, that of the Hydraōtes (Rāvī) with the Akēsines (Chināb, including the Hydaspes or Jihlam).

Alexander in person landed with a picked force, largely composed, as usual, of mounted troops, to operate against the Malloi, the most formidable of the allied tribes, who occupied the fertile valley of the Hydraōtes, on both banks of the river. Their neighbours, the Oxydrakai, who dwelt on the banks of the upper course of the Hyphasis, although ordinarily at war with the Malloi, had resolved to forget old enmities and to make common cause against the invader. The rival nations cemented the alliance by wholesale intermarriage, each giving and taking ten thousand young women for wives[1]. But personal jealousies, such as in all ages have reduced to futility political combinations in India, prevented the alliance from taking effect. While the allies were discussing the claims of rival generals to command, Alexander acted, and with masterly strategy sweeping down upon the Malloi, extinguished their military power before the Oxydrakai could come to their aid. The forces at the command of the confederacy should have sufficed, if properly handled, to annihilate the small flying column at Alexander's disposal; for they are said to have comprised 80,000 or The allied tribes.

times. The Siboi were probably the ancestors of some of the half-wild tribes of pastoral Jāts, who now inhabit the same region. For discussion of the topography, see my paper, 'The Position of the Autonomous Tribes of the Panjāb conquered by Alexander the Great,' in *J. R. A. S.*, Oct., 1903.

[1] *Diodorus*, xvii, 98.

90,000 fully equipped infantry, 10,000 cavalry, and from 700 to 900 chariots.

Alexander's strategy.

The exact strength of the Macedonian field force is not stated, but it must have been very small, not exceeding a few thousands[1]. But what it lacked in numbers was compensated for by its perfect mobility and the genius of its general. The Macedonians were alarmed at the magnitude of the opposing forces, and a repetition of the mutiny of the Hyphasis was with difficulty prevented by a stirring address delivered by the king. By two forced marches across the waterless uplands, now known as the *Bār*, which separate the valleys of the Akēsines and Hydraōtes, Alexander completely surprised the Malloi, most of whom were working unarmed in the fields. Many of the helpless wretches were ruthlessly cut down, 'without their even turning to offer resistance,' and those who escaped the sword were shut up in the fortified towns.

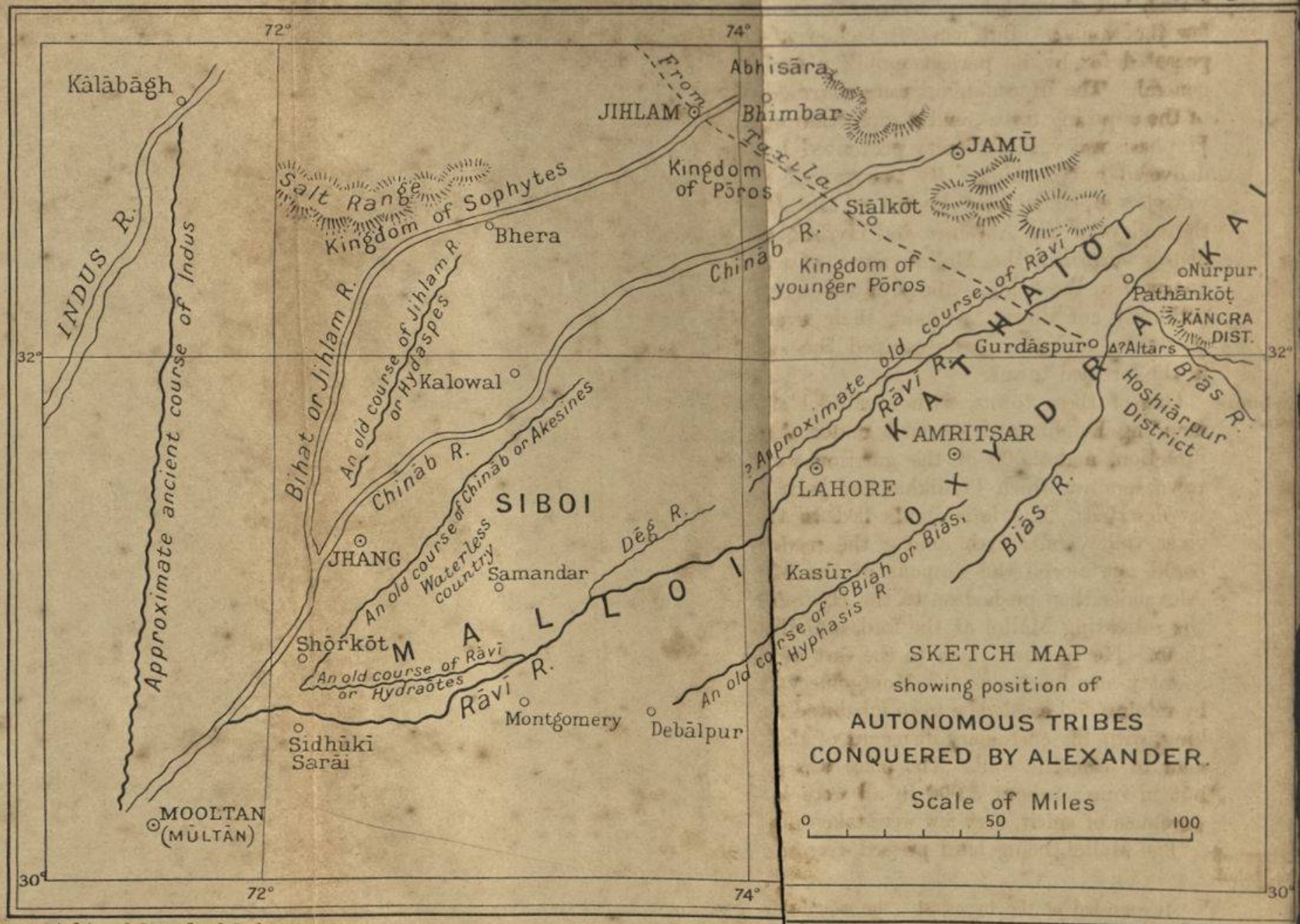
Capture of towns.

One of these towns, with a citadel situated on a commanding height, was stormed under Alexander's personal direction, and 2,000 of the garrison were slain. Another town, against which Perdikkas had been sent, was found to be deserted. The inhabitants fled to the marshes in the river valley, but, even among the reeds and rushes, they could not escape the weapons of the Macedonian cavalry. Alexander then pushed on to the Hydraōtes, and caught up the retreating Malloi at the ford, inflicting severe loss upon them. He pursued them to the east of the river into the country now known as the Montgomery District, and took by mining and escalade a town inhabited by Brahmans. The king, with his customary disregard of danger, was the first man to scale the wall. The place was gallantly defended, but in vain; 'about 5,000 in all were killed, and as they were men of spirit, very few were taken prisoners.'

Retreat of the Malloi.

The Malloi, being hard pressed, recrossed the Hydraōtes,

[1] It consisted of the hypaspist infantry, the foot-archers, the Agrianian or Thracian light-horse, the foot-guards under Peithōn, all the mounted archers, and half of the companion cavalry, or horse-guards. The force can hardly have exceeded 7,000 men in number.



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the passage of which they attempted to defend with 50,000 men; but they were no match for the Europeans, and fled 'with headlong speed' to the strongest fortified town in the neighbourhood. This small town, which cannot be identified precisely, and was situated somewhere near the boundary of the Jhang and Montgomery Districts, eighty or ninety miles to the north-east of Multān, was the scene of one of the most memorable incidents in Alexander's adventurous career, admirably described by Arrian from materials supplied by Ptolemy[1].

Alexander's dangerous wound.

The Macedonians, already masters of the town, were endeavouring to scale the walls of the citadel, when Alexander, thinking that the men bearing the ladders loitered too long, snatched one from the man carrying it, and mounted the wall, followed by only three companions, Peukestas, Leonnātos, and Abreas. Standing on the wall in his gleaming armour, the king was a mark for every missile, and, feeling that he could effect nothing where he was without support, boldly leaped down into the citadel followed by his three comrades. Abreas soon fell dead. Alexander, standing with his back to a tree that grew near the wall, slew the Indian governor and defended himself against all comers until his breast was pierced by an arrow, and he fell. Peukestas bestrode him as he lay, covering him with the sacred shield brought from Ilion, while Leonnātos, although severely wounded like his surviving comrade, protected him from side attacks. The ladders having broken, the maddened Macedonians were for a time powerless to help their king, but at last a few managed to scramble up the earthen wall, while others broke in a gate, and so saved Alexander, who had fainted.

[1] The town was a small one (*Strabo*, xv, 33). The current assertion that it should be identified with Multān (= Mūlasthānapura, see Beal's *Hiuen Tsiang*, ii, 274) is absolutely baseless. The name Multān has no etymological connexion with the name Malloi, and Multān is much too far south. The campaign against the Malloi was fought in the valley of the Hydraōtes, where they occupied the fertile lowlands, corresponding to the Montgomery District and parts of Jhang. See Raverty, op. cit., p. 364, and my article in *J. R. A. S.*, Oct., 1903. Ptolemy himself did not take part in Alexander's defence, as some authors say that he did.

His recovery.

The barbed arrow was withdrawn by a bold operation which involved much bleeding and threatened immediate death, but gradually Alexander's strong constitution triumphed, and the dangerous wound was healed. The infuriated troops fell upon the unfortunate inhabitants, and slew them all—sparing neither man, woman, nor child.

When convalescent, Alexander was carried to the Hydraōtes, and conveyed by boat to the junction with the Akēsines, where he met his fleet and army, under the command respectively of Nearchos and Hephaistion.

Submission of Malloi and Oxydrakai.

The survivors of the Malloi, whose nation had felt the full weight of Alexander's hand, now tendered their humble submission, and the Oxydrakai, whom fortunate procrastination had saved, feeling that resistance would be hopeless, purchased the conqueror's clemency by offers of tribute and the delivery of valuable gifts. Alexander, stern and even cruel to those who opposed him, but always courteous and generous to the submissive, readily accepted the proposals, presents, and excuses of the tribal envoys. The presents are said to have included 1,030 four-horsed chariots, 1,000 bucklers of native manufacture, 100 talents of steel, great store of cotton goods, a quantity of tortoise-shells, the skins of large lizards, with tame lions and tigers, in addition to a contingent of 300 horsemen[1].

Voyage to confluence with the Indus.

Philippos was then appointed satrap of the conquered nations; and the fleet, passing the third confluence, where the Hyphasis contributed its waters to the stream, continued its voyage to the fourth confluence, that of the Akēsines (Chināb), including the Hydaspes (Jihlam), Hydraōtes (Rāvī),

[1] These details are taken from *Curtius*, ix. 8. Arrian (vi, 14) mentions only 300 chariots, but Curtius probably had good authority for his statement. The ancient writers describe Indian cotton as 'linen,' which has never been made in India. Steel of peculiarly excellent quality has been produced in India from remote times. Curtius calls it *ferrum candidum*. Tortoise-shell (χελώνη) was still an article of Indian trade in the first century A. D. (Periplus, in *Ind. Ant.* viii, 111'). The statement of Curtius (ix, 7) that Alexander imposed upon the Malloi and Oxydrakai 'the tribute which the two paid in instalments to the Arachosians' is unintelligible; and the name 'Arachosians' must be corrupt. Arachosia, the Kandahār country, cannot possibly have levied tribute from tribes in the Eastern Panjāb.

and Hyphasis (Biās), with the river which the ancient writers call the Indus. But it is probable that the 'lost river of Sind,' the Hakrā or Wahindah, then existed, and that all the Panjāb rivers, including the Indus, joined it, and formed one great stream, afterwards known as the Mihrān of Sind.

Changes in rivers.

It is absolutely impossible to determine the position of any of the confluences in Alexander's time; but, long afterwards, in the days of the early Arab writers, all the rivers met at a place called Dosh-i-āb, or 'the Meeting of the Waters' in territory now belonging to the Bahāwalpur State[1]. Our complete uncertainty as to the courses of the rivers, which have ranged, as the old channels indicate, over a space a hundred and ten miles wide in the region of the final confluence, deprives the remainder of Alexander's river voyage of much of its interest. His course in Upper Sind cannot be indicated even approximately, and it is impossible to fix accurately the position of either the towns or the nations mentioned by the historians.

Administrative arrangements.

The confluence of the combined Panjāb rivers with the 'Indus,' wherever it may have been situated, was appointed to be the southern boundary of the satrapy of Philippos, to whom all the Thracians were made over along with an adequate force of infantry to form the garrison of his province. At about the same time the Bactrian nobleman, Oxyartes, father of Alexander's wife, Roxana, was deputed to the Paropanisadae, or the Kābul province, as satrap in succession to Tyriaspes, whose administration had been unsatisfactory. A city was founded at the confluence of the rivers with the 'Indus,' which Alexander hoped to become prosperous and famous. Dockyards also were constructed. Certain independent tribes, whom Arrian calls Abastanoi, Xathroi or Oxathroi, and Ossadioi, submitted or were subjugated, and it is noted that galleys of thirty oars and

[1] Raverty, op. cit., p. 473. The 'Meeting of the Waters' was near Bhagla or Baghlah, which is marked on the India Office map of thirty-two miles to the inch, in approximately N. lat. 28° 20′, E. long. 70° 30′. The four confluences are correctly enumerated by Arrian in *Anab.* vi, 14. The contradictory and unintelligible passage in the same author's *Indika*, ch. 4, is hopelessly corrupt.

transport vessels were built and supplied by the Xathroi[1]. Although it is impossible to determine accurately either the correct names or the true positions of the tribes in Northern Sind mentioned by the various ancient authorities, the region occupied by the tribes referred to seems to be that lying to the north and south of N. lat. 28° and between E. long. 69° and 70° 30'. During this stage of the campaign, Krateros, who hitherto, from the beginning, had always marched on the right, or western, bank of each successive river, was transferred to the left, or eastern bank, which offered greater facilities for movement and was occupied by tribes less hostile than those on the other bank[2].

Kingdom of Mousikanos.

Alexander now hurried on in order to surprise the powerful monarch called Mousikanos by Arrian, who had proudly abstained from sending envoys or presents to the invader. The capital of this stiff-necked king may be probably, although not certainly, identified with Alor or Aror, the

[1] Arrian, *Anab.* vi, 15. According to Curtius (ix, 7), Alexander came to a second nation called Malli, (whom Mr. McCrindle connounds with the Mallοi of the Ravi), and then to the Sabarcae, a powerful tribe with a democratic form of government and no king. Their army was said to comprise 60,000 foot, 6,000 cavalry, and 500 chariots, under the command of three renowned generals. This nation submitted. The name Xathroi (*v. l.* Oxathroi) looks like a transcription of the Sanskrit Kshatriya. The Sabarcae are called Sambastai by Diodorus, who agrees with Curtius in his account of the government and military force of the tribe. Diodorus (xvii, 102) adds that two other tribes, the Sodrai and Massanoi, occupied both banks of the river, and that a city named Alexandria was founded within their borders, and occupied by a colony of 10,000 men. The attempts made by Mr. McCrindle and many other writers to localize these tribes are necessarily futile, inasmuch as we do not know where the river was. The mention in *Anab.* vi, 15 of Oxyartes as the colleague of Peithôn, satrap of the Lower Indus, is evidently, as Chinnock rightly observes, due to corruption of the text. The Thracians made over to Philippos seem to have been infantry; for the Agrianian light cavalry, who were Thracians, took part in subsequent operations.

[2] The words τὸν τῆς Ἀραχωτῶν καὶ Δράγγων γῆς in the passage (Arrian, *Anab.* vi, 15) describing the transfer of Krateros from the right to the left bank were evidently a blundering marginal note which has crept into the text. Krateros was sent from a point above the head of the Delta into Karmania by the route through the Arachotoi and Zarangoi (τὴν ἐπὶ Ἀραχωτῶν καὶ Ζαράγγων), as stated in ch. 17. Mr. McCrindle's theory that Krateros was sent, as stated in ch. 15, and subsequently recalled, seems to me very unsatisfactory. I have already noted another corruption in the text of the same chapter, due probably to the same cause, the absorption into the text of an erroneous gloss.

ancient capital of Sind, now included in the Shikārpur District, and situated in N. lat. 27° 39′, E. long. 68° 59′. The peculiarities of the people of this kingdom excited the surprise and admiration of the Macedonians. The inhabitants were believed to attain the age of a hundred and thirty years, their longevity being the result of good health secured by temperance in diet. Although their country possessed mines of both gold and silver, they refused to make use of either metal. Unlike the other Indians they kept no slaves, employing in their stead 'young men in the flower of their age, as the Cretans employ the Aphamiōtai, and the Lacedæmonians the Helots.' They also resembled the Lacedæmonians in observing the custom of a public meal, at which the food served was the produce of the chase. They declined to study any science save that of medicine, and were reputed to have no system of civil law, the jurisdiction of the courts being confined to cases of murder and other violent crime[1].

Submission and revolt of Mousikanos.

King Mousikanos, like the Malloi, being completely surprised by the rapidity of the movements of Alexander, who had reached the frontier before his departure from his last camp had been reported, hastened to meet the conqueror, bringing with him all his elephants and the choicest presents which India could offer. Alexander, with his habitual readiness to accept submission, received the king courteously, expressed much admiration of his capital and realm, and confirmed him in his sovereignty. But Mousikanos, acting under the advice of Brahman counsellors, quickly repented of his ready submission, and revolted. Peithōn, the son of Agēnōr, who had been appointed satrap of the country to the south of the territory entrusted to Philippos, was sent

[1] *Strabo*, xv. 34, 54. Strabo, who writes on the authority of Onesikritos, points out that other authors do not seem to be justified in asserting that slavery was unknown everywhere in India. Megasthenes, as quoted by Arrian (*Indika*, ch. 10), boldly affirmed it to be a great thing (μέγα) in India that all the Indians were free, and that no Indian slave existed (οὐδένα ἀνδραπόδου εἶναι ἰνδόν). In reality, praedial and domestic slavery of a mild form seems to have been an institution in most parts of India from very remote times.

in pursuit of the rebel[1]; while Alexander in person operated against the towns, some of which were destroyed, while others were occupied by garrisons. Mousikanos, having been captured by Peithōn, was crucified along with the Brahmans who had instigated his defection[2].

Oxykanos and Sambos.

Alexander next marched with a flying column against a chief named Oxykanos, who was taken prisoner. His two principal cities having been sacked, the other towns in the neighbourhood surrendered without attempting resistance; 'so much were the minds of all the Indians paralysed with abject terror by Alexander and the success of his arms[3].' Another chieftain, named Sambos, whose capital was Sindimana[4], and who had fled in terror, surrendered; and more Brahmans, who had instigated the revolt of an unnamed town, were executed. It is said that during this campaign on the Lower Indus 80,000 of the natives were killed, and multitudes sold as slaves.

After the execution of Mousikanos, the ruler of the Delta, which was known to the Greeks as Patalēnē, from its capital Patala, arrived in camp and proffered the submission of his kingdom, which was accepted. He was sent back to his country to prepare for the reception of the expedition.

Krateros sent home.

About the same time Krateros, one of Alexander's most trusted lieutenants, was detached with orders to conduct a large portion of the army into Karmania by the route leading through the territories of Arachosia (Kandahār) and Drangiana (Sīstān). The troops entrusted to Krateros comprised the brigades (*τάξις*) of Attalos, Meleager, and

[1] Peithōn was sole satrap of the Lower Indus, the mention of Oxyartes as his colleague being due to corruption of the text (*ante* p. 92, note 1).

[2] *Κρεμάσαι* 'Αλέξανδρος *κελεύει*. Mr. McCrindle translates 'Alexander ordered the rebel to be hanged'; Gronovius renders 'Alexander crucifigi iubet.'

[3] *Οὕτω καὶ Ἰνδοὶ πάντες ἐδεδοίλωντο ἤδη τῇ γνώμῃ πρὸς* 'Αλεξάνδρου *τε καὶ τῆς* 'Αλεξάνδρου *τύχης*. The translation is Mr. McCrindle's. Curtius speaks of 'the people known as the Musicani'; calls Oxykanos by the name of Porticanus; and states that his subjects were the Praesti. According to him, Porticanus was slain. The same author states that the troops of Sambos used poisoned swords (ix, 8).

[4] Sindimana may or may not have been Sihwān, with which it is commonly 'identified,' for no better reason than that both names begin with S.

Antigenes, besides some of the archers, the 'companions' or guards, and other Macedonians unfit for further active service. The elephants also accompanied this force.

Alexander in person retained the command of the troops serving as marines, while Hephaistion was given supreme command of the rest of the army, which advanced on the right bank of the river. Krateros, who had been transferred to the left bank in Upper Sind, had, of course, been obliged to recross the stream in order to begin his homeward march. His place on the left bank was now taken by Peithōn, son of Agēnōr, who was given a mounted force of lancers and Agrianians, with instructions to place colonists in certain fortified towns, to suppress attempts at insurrection, maintain order, and ultimately rejoin Alexander at Patala. The prince (ὕπαρχος) and people of that city fled in terror, but were mostly reassured and induced to return to their homes (Arrian, *Anab.* vi, 17). Alexander's advance to Patala.

The position of the city of Patala has been much disputed; but the best opinion is that it was at or near the very ancient site of Bahmanābād, situated in approximately N. lat. 25° 50′ and E. long. 68° 50′, some six miles westward from the more modern city of Mansūriya. The apex of the Delta was probably near Kalari, about forty miles north of Bahmanābād, in approximately N. lat. 26° 40′ and E. long. 68° 30′. For the discussion of Alexander's movements the identity of Patala and Bahmanābād may be assumed, although it cannot be fully proved[1]. Patala.

[1] Bahmanābād, Bahmannih, or Bahmannū, *not* Brahmanābād, as commonly and erroneously written. Under the name of Bahmanābād it was founded by Bahman, son of Isfandiyār, 'in the time of Gushtāsib, ruler of Irān-Zamīn.' But the site is much more ancient, and includes extensive prehistoric remains (*Progress Report, Arch. Survey W. I.* for 1896–7, par. 30–50). The site of Bahmanābād was discovered by Mr. Bellasis in 1854 (*Jo. Bo. Br. R. A. S.*, Jan., 1856). Mansūriya has been built from, and partly on, the ruins of the primitive city. Raverty's discursive note 105 (op. cit., pp. 196–205) gives much information. For the position of the apex of the Delta, and the city of Patala, see ibid. pp. 226, 461, 462. General Haig, who greatly underestimates the growth of the Delta, is certainly wrong in placing Patala below the latitude of Hyderabad (N. lat. 25° 23′ 5″, E. long. 68° 24′ 51″). The same writer was not aware of the evidence which leads Major Raverty to place the most ancient known

Exploration of Delta.

Alexander, considering Patala to be a position of high strategical importance, caused Hephaistion to construct a citadel there and to dig wells in the adjoining region. He proposed to make a great naval station at the point where the river divided, and remained sufficiently long on the spot to see some progress made in the construction of a roadstead and dockyard. He then resolved to explore personally both arms of the river down to the sea, and first sailed down the western or right branch, which probably debouched near or below Dēbal, the ancient port of Sind, distant about fifteen miles from Thathah (Tatta). His sailors, accustomed to the tideless waters of the Mediterranean, were thrown into a state of great alarm and confusion by the ebb and flow of the tide, but ultimately Alexander succeeded in pushing on with some of the fastest vessels, and reaching the open sea. He sailed out a few miles into the deep, sacrificed bulls to *Poseidon, and* followed up the sacrifice by a libation, casting the golden vessels used in the ceremony into the ocean as a thank-offering [1].

Preparations for leaving India.

He then returned to Patala, where he found the works of the new naval station well advanced, and proceeded to explore the eastern, or left, branch of the river. Near its mouth he passed through a large lake, apparently that now known as the Samarah lake to the west of Amarkōt, and again reached the sea-shore in about latitude 25° [2].

apex of the Delta forty miles above Bahmanābād (*The Indus Delta Country*, pp. 1, 129, 135, 136, publ. by Kegan Paul & Co., 1894). Most books (e. g. *Imperial Gazetteer* and Balfour's *Cyclopaedia*) erroneously identify Patala with Hyderabad.

[1] Curtius (ix, 9) gives a spirited and detailed account of the voyage from Patala to the sea. Thatha (Tatta) is in N. lat. 24° 44′, E. long. 68°. In the seventeenth century (*Sir Thomas Herbert, Thevenot, &c.*) Dēbal or Dēwal was the southernmost town in Sind, and a much frequented seaport, distant fifteen miles from Thathah. The town has now utterly disappeared; but it must have stood very near to the shrine of Pīr Patho, at the foot of the Makkahī hills, and near the Bhāgar branch of the Indus, which was in those days a very great stream (Raverty, op. cit., pp. 317-31, note 315). But Major Raverty (p. 321) makes a slip in saying that Herbert landed at 'Diul.' He landed at 'Swalley Road,' off Sūrat (*Travels*, ed. 1677, p. 42). Diul is mentioned by him on p. 80 as a port.

[2] For an account of the Samarah lake, see Raverty, op. cit., pp. 465, 477. It is marked as Samaro on the India Office map. In Alex-

Having spent three days in reconnoitring the coast and arranging for the construction of wells, he returned to Patala. Harbours and docks were built on the shores of the lake, and furnished with garrisons. Provisions to supply the forces for four months were collected, and all other necessary preparations were made for the two bold enterprises which he had planned; the voyage of the fleet along the coast to the Persian Gulf, and his own march with the army through Gedrosia in a direction, so far as might be practicable, parallel to the course of the fleet.

Alexander's plans.

His plans were conceived upon a comprehensive scale. Nearchos, the admiral who had successfully commanded the flotilla during the ten months' voyage from Jihlam to the sea, was instructed to bring the fleet round the coast into the Persian Gulf as far as the mouth of the Euphrates, and to record careful observations of the strange lands and seas which he should visit. Alexander himself proposed to conduct the army back to Persia through the wilds of the country then called Gedrosia, and now known as Mukrān, hitherto untrodden save by the legendary hosts of Semiramis and Cyrus. The king, who was independent of the winds, started on his march about the beginning of October, 325 B.C. Nearchos, being obliged to watch for the change of the

October, 325 B.C.

ander's time the Ran (Runn) of Cutch (Kachchh) must have been an estuary of the sea, extending northward to about parallel 25°, where the eastern arm of the great river fell into it. The lake was only a short distance from the mouth of the river (Arrian, *Anab.* vi, 20). The coast-line has extended enormously. The spot called Mughalbīn, where Akbar's officer, in Queen Elizabeth's time, stood to get a view of the ocean, is now quite fifty miles from the sea. Further west, at Sonmiyāni, near the Purāli (Arabios) river, the coast has advanced at least twenty miles since Alexander's time. Most of the land to the south of Badin, which stands in about N. lat. 24° 40′, has been formed since the reign of Akbar: the coast-line had a mean latitude of about 24° 30′ in the eighth century when the Arab conquest took place. In Alexander's time, a thousand years earlier, the coast-line was, of course, considerably further north, but no man can delineate it with any approach to accuracy. The parallel of 25° may be taken as an approximate definition of the coast reconnoitred by Alexander. The land at the *Kohrāī mouth* (vulgo 'Khori Creek') now extends to about 23° 30′. (See Raverty, op. cit., pp. 468, 469, 470, 477, &c., and Haig, op. cit., pp. 136, 139.)

monsoon, did not leave his anchorage in the river until two or three weeks later [1].

Gedrosia. Although Gedrosia has usually remained outside the Indian political system, the province, or part of it, has been included from time to time within the dominions of the sovereigns of Hind, and its history cannot be regarded as altogether foreign to the history of India. But the satrapy of Gedrosia undoubtedly lay beyond the limits of India proper, and a summary narrative of the adventures met with by Nearchos on its coasts and his sovereign in its deserts will be sufficient to complete the story of Alexander's Indian campaign.

Alexander's Haven. Nearchos was detained for several days in the river, and, after much difficulty in making a passage for the ships round a bar, which obstructed the mouth of the western branch, ultimately got out to sea [2]. Contrary winds detained him for twenty-four days in a secure harbour, to which he gave the name of Alexander's Haven. The coast-line has been changed so much by both accretion and denudation that attempts at detailed identifications of places near the mouth of the river are waste of time, but it is safe to affirm that the haven where Nearchos found shelter was not very far from the modern Karāchī (Kurrachee). The admiral then crept cautiously along the inhospitable coast, his crews often suffering severely from lack of provisions and fresh water. After travelling a hundred miles or so (850 *stadia*), the fleet reached the mouth of the river Arabis (the Purāli), which formed the boundary between the Arabioi, the last people of Indian descent settled in this direction, and the Oreitai,

[1] Nearchos is said to have started from his anchorage in the river on the twentieth day of the Athenian month Boëdromion (Sept.–Oct.), 325 B.C. This date seems to be correct. Alexander may have begun his march two or three weeks earlier. Aristoboulos (*Strabo*, xv, 17) is the authority for the descent of the rivers having lasted ten months. Patala was reached 'about the rising of the dog-star,' July–August. The operations carried out at, or conducted from, Patala, must have occupied a considerable time.

[2] 'Bar,' *ἔρμα* (*Indika*, 21). Some authors base 'identifications' on the illegitimate translation of *ἔρμα* by 'rock.' Arrian goes on to say that Nearchos dug a channel through 'the softer part of the bar,' *ἰταπερ μαλθακὸν ἦν τοῦ ἕρματος*.

who occupied an extensive territory to the west of the river[1].

Having traversed an estimated distance of 800 *stadia* more, the fleet reached a place called Kokala, where the wearied crews were allowed to disembark and enjoy much needed rest. While the sailors were reposing here in a fortified camp (*Indika*, 23), Nearchos came into touch with Leonnātos, whom Alexander had detached with a field force to subdue the Oreitai (*Anab.* vi, 22). News arrived that a great battle had been fought in which Leonnātos had defeated the natives with terrible slaughter. The Oreitai are said to have lost 6,000 men and all their leaders out of a total force of 8,000 foot and 300 horse[2]. The Macedonian loss, although numerically small, was noteworthy because it included the colleague of Leonnātos, Apollophanes, who had recently been appointed Satrap of the country[3]. Communications between Leonnātos and Nearchos having been established, the fleet was repaired and victualled, and sailors who had proved inefficient at sea were drafted into the army, their places being taken by men selected from the troops under the command of Leonnātos. The Oreitai.

Continuing their voyage westward, the ships passed along the coast near the mouth of the river Tomēros[4], which was inhabited by a race of savages, ignorant of the use of iron, and armed only with wooden spears charred at the point to harden them. These wild men were covered with shaggy hair all over the body, and had claw-like nails strong enough to rip up fish and to split the softer kinds of wood. Their clothing was made of the skins of wild beasts or those of the larger fishes. After a skirmish with the savages, the fleet The savages.

[1] The course of the Arabis, or Arabios, has changed considerably.

[2] *Curtius*, ix, 9.

[3] Arrian, *Indika*, 23. But the same author asserts in *Anabasis*, vi, 27, that Alexander, after his arrival at the Gedrosian capital, Poura (mod. Bāmpur), deposed Apollophanes from his satrapy, because he had utterly disregarded his instructions. Arrian then goes on to say that Thoas, who was appointed successor, soon died, and was succeeded by Sibyrtios. Curtius (ix, 10) asserts that the predecessor of Sibyrtios was Memnon, who was 'cut off by some malady.' I cannot reconcile these discrepancies.

[4] Now the Hingol.

delayed for five days to effect repairs, and on the sixth day reached the rocky headland named Malana (now Rās Malin), the eastern boundary of the Oreitai, who were not savages, but were dressed and armed like the inhabitants of India, although differing from them in language and customs[1].

The Gedrosioi and Ichthyophagoi.

When the Malana cape had been passed, the inland people were known as Gedrosioi, and no longer as Oreitai[2]. The inhabitants of the coast continued to astonish the voyagers by their strange manners and customs. 'These poor wretches,' we are told, 'had nothing but fish to live on,' and so they were dubbed Ichthyophagoi, or 'Fish-eaters,' by the Greeks —what the real name of the race may have been is not known. Whales, which were numerous along this coast, although very alarming to the sailors of the fleet, were extremely useful to the natives on shore, and supplied the materials for the better houses, which were built of whales' bones, the huge jaws serving as doorways.

Enchanted isle.

The seamen on board the ships of Nearchos, being superstitious like the sailors of all ages and countries, were much frightened at the weird tales told about an uninhabited island, which Arrian calls Nosala (*Indika*, 31), and is now known as Astola or Astalu. It lies nearly midway between Urmera and Pasni headlands, and is to this day as much an object of dread to the Med fishermen as it was long ago to the Greek sailors[3].

[1] Diodorus agrees that the Oreitai in most respects closely resembled the Indians, but adds that they were in the habit of stripping the dead and exposing the bodies in the jungles to be devoured by the wild beasts.

[2] Arrian here uses the term Gedrosioi in a sense narrower than that of Strabo, who, when describing Ariāna (xv. ch. ii. 8, 9), seems to bring Gedrosia as far east as the Indus. No real discrepancy exists; the Satrapy of Gedrosia doubtless included the country of the Oreitai and Arabioi, as well as Gedrosia proper. The Oreitai are supposed to be now represented by the Lumri tribes of Las Bela, who claim Rājpūt descent. The Gadur, one of the Lumri clans, may represent the Gedrosioi.

[3] Holdich, *The Indian Borderland* (Methuen, 1901), p. 206. On the whole, according to this author, the coast-line of Mukrān is not greatly changed, and most of the ports and landing-places visited by Nearchos can be identified, although many islands have been destroyed by erosion. The name of the province, which is generally spelt Mekrān, is written Mukrān by Major Raverty, who may be depended upon for accuracy in such matters. Holdich's lecture

Thus threading their way through all dangers, real or imaginary, the explorers made their way to a port called Badis, near Cape Jask at the entrance to the Straits of Ormuz, and so came into touch with the more civilized province of Karmania. Proceeding through the straits, the delighted mariners found themselves at Harmozeia (Ormuz), a charming place, producing everything that they wanted, except olives. Here the men came ashore and were gratefully enjoying their rest, when some of the more adventurous spirits strolled inland, and were astounded to meet a stranger wearing Greek clothes and speaking Greek. Tears came to their eyes as they heard the familiar sounds of home in that strange and distant land. Explanations having been exchanged, the stranger proved to be a straggler from Alexander's army, and gave the welcome information that the king was only five days' march distant. Arrival of fleet at Ormuz.

Nearchos and Archias at once arranged to go inland to meet their sovereign, and, after many difficulties, made their way to his presence, but so ragged and unkempt were they, that Alexander at first could not recognize them. When at last he was convinced of his friends' identity, he assumed hastily that they must be the sole miserable survivors from his lost fleet, and was in despair at the imagined disaster. But he was soon reassured by Nearchos, who told him that the ships were safe and sound, hauled up at the mouth of the Anamis river for repairs. Meeting of Nearchos and Alexander.

The admiral, having volunteered to conduct the fleet up the Gulf to Sūsa, returned to the coast, to which he was obliged to fight his way, and thence sailed on, with little adventure, to the mouth of the Euphrates. He then heard of Alexander's approach to Sūsa, and turning back, entered the Tigris to meet him, and 'it was thus that the expedition which had started from the mouths of the Indus was brought in safety to Alexander' (Arrian, *Indika*, 42). Voyage to the Tigris.

entitled 'A Retreat from India' (*J. United Service Inst. India*, 1894, p. 112, with map) is the best modern authority for the details of the Gedrosian march.

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Sufferings of Alexander's army.

The difficulties encountered by the army under the command of Alexander were even greater than those met and overcome by the fleet under Nearchos. The king seems to have been ignorant of the existence of the Hala range of mountains, which terminates in Cape Malin. This great obstacle, which he was obliged to turn, deranged his plans, and compelled him to penetrate far into the interior, and for a time to lose touch with the fleet. The army suffered agonies from thirst, and the unfortunate followers perished by thousands. 'The blazing heat and want of water,' Arrian tells us, 'destroyed a great part of the army, and especially the beasts of burden, which perished from the great depth of the sand, and the heat which scorched like fire, while a great many died of thirst.' Ultimately, the remnant of the force worked its way back to the coast, emerging near the harbour of Pasni, almost on the line where the telegraph wire now runs, and its sufferings were at an end. But the soldiers had been obliged 'to burn the rich spoils taken from their enemies, for the sake of which they had marched to the utmost extremities of the East.' The success of the general was the ruin of the private.

Revolt in Panjāb.

While the army was still in Karmania, a report was received that Philippos, satrap of the Indian provinces north of the confluence of the Akēsines with the Indus, had been treacherously murdered by his mercenary troops. Although this disquieting communication was accompanied by the information that the murderers had been slain by the satrap's Macedonian body-guard, Alexander was not then in a position to make permanent arrangements, and was obliged to content himself with sending a dispatch to India directing Āmbhi, king of Taxila, and Eudāmos, commandant of a Thracian contingent on the Upper Indus (*Curtius*, x, 1, 11), to assume the administration of the province until a satrap could be appointed in due course. The death of Alexander at Babylon in the following year (June, 323 B.C.)[1] effectually

[1] The attempts of German scholars to fix the precise day of the month are based on insufficient data (Hogarth, *Philip and Alexander of Macedon*, Appendix).

prevented any attempt being made to retain control over the conquered countries east of the Indus.

When the second partition of the empire was effected at Triparadeisos in 321 B.C., Antipater practically recognized the independence of India by appointing the native kings Pōros and Āmbhi as a matter of form to the charge of the Indus valley and Panjāb. Peithōn, whom Alexander had appointed Satrap of the Indus Delta, was transferred to the provinces 'which bordered on the Paropanisadai,' i. e. to Arachosia, &c. west of the Indus, and India was abandoned by the Macedonian government in reality, though not in name[1]. Eudāmos, alone of the Macedonian officers, retained some authority in the Indus valley until 317[2]. India abandoned by Macedonian government.

The Indian expedition of Alexander may be said to have lasted for three years, from May, 327 B.C., when he crossed the Hindū Kush, to May, 324 B.C., when he entered Sūsa. Out of this period, about nineteen months were spent in India east of the Indus, from March, 326 B.C., when he crossed the bridge at Ohind, until September or October in the following year, when he entered the territory of the Arabioi. Duration of Alexander's campaign

Looked at merely from the soldier's point of view, the achievements wrought in that brief space of time are marvellous and incomparable. The strategy, tactics, and organization of the operations give the reader of the story the impression that in all these matters perfection was attained. The professional military critic may justly blame Alexander, as his own officers blamed him, for excessive display of personal heroism, and needless exposure to danger of the precious life upon which the safety of the whole army depended; but criticism is silenced by admiration, and by The genius of Alexander.

[1] *Diodorus*, xviii, 39 'Antipater then divided the satrapies anew . . . and gave India, which bordered on the Paropanisadai, to Peithōn, the son of Agēnōr, and of the adjacent kingdoms he gave that which lay along the Indus to Pōros, and that along the Hydaspes to Taxiles, for it was impossible to remove their kings without royal troops under the command of some distinguished general.' In this passage the names of Pōros and Taxiles (i. e. Āmbhi, king of Taxila) have evidently been transposed. The Indus valley would naturally fall to the share of the Taxilan king, rather than to Pōros, whose dominions lay to the east of the Hydaspes.

[2] Arrian (*Anab.* vi, 27) writes Εὔδαμος; Diodorus (xix, 14) writes Εὐδαίμων.

the reflection that the example set by the king's reckless daring was of incalculable value as a stimulus and encouragement to troops often ready to despair of success.

Three great enterprises.

The descent of the rivers to the ocean through the territories of civilized and well-armed nations, admittedly the best soldiers in the east, and the voyage of Nearchos from the Indus to the Tigris, may fairly be described as unqualified successes. The third great enterprise, the retirement of the army led by Alexander in person through Gedrosia[1] would have been equally prosperous, but for the occurrence of physical difficulties, which could not be foreseen, owing to the imperfection of the information at the king's command. But even this operation was not a failure. Notwithstanding the terrible privations endured and the heavy losses suffered, the army emerged from the deserts as an organized and disciplined force, and its commander's purpose was attained.

Substantial success.

On the whole, Alexander's Indian campaign was a success. It was not really marred by the mutiny at the Hyphasis. If his soldiers had permitted him to plunge more deeply into the interior, he would probably have been unable to maintain the communication with his European base on which his safety depended, and his small, isolated force might have been overwhelmed by the mere numbers of his adversaries. Koinos and his fellow remonstrants may be credited with having prevented the annihilation of the Macedonian army.

Asiatic weakness.

The triumphant progress of Alexander from the Himalaya to the sea demonstrated the inherent weakness of the greatest Asiatic armies when confronted with European skill and discipline. The dreaded elephants lost their terrors, and proved to be a poor defence against the Macedonian cavalry. The unopposed march of Krateros from Sind to Persia through Sistān opened up an alternative land route and solved the problem of easy overland communication with Europe. The circumnavigation of the coast by Nearchos gave Alexander a third line of communication by sea, and, if he had lived, there is no reason to suppose that he would have

[1] Gedrosia (*Strabo* and *Pliny*); Gadrosia (Γαδρωσία, *Arrian*).

experienced serious difficulty in retaining his hold upon the Panjāb and Sind.

Effects of Alexander's death.

All his proceedings prove conclusively that he intended the permanent annexation of those provinces to his empire, and the measures which he took for the purpose were apparently adequate to ensure success. But Alexander's premature death destroyed the fruits of his well-planned and successful enterprise. Within three years of his departure, his officers had been ousted, his garrisons destroyed, and all trace of his rule had disappeared. The colonies which he founded in India, unlike those established in the other Asiatic provinces, took no root. The campaign, although carefully designed to secure a permanent conquest, was in actual effect no more than a brilliantly successful raid on a gigantic scale, which left upon India no mark save the horrid scars of bloody war.

India unchanged.

India remained unchanged. The wounds of battle were quickly healed; the ravaged fields smiled again as the patient oxen and no less patient husbandmen resumed their interrupted labours; and the places of the slain myriads were filled by the teeming swarms of a population, which knows no limits save those imposed by the cruelty of man, or the still more pitiless operations of nature. India was not hellenized. She continued to live her life of 'splendid isolation,' and soon forgot the passing of the Macedonian storm[1].

[1] The astonishing paradox of Niese to the effect that the whole subsequent development of India was dependent upon Alexander's institutions is not supported by a single fact. His words are: 'Man kann daher mit Recht behaupten, dass von den Einrichtungen Alexanders die ganze weitere Entwickelung Indiens abhängig gewesen ist' (*Geschichte der griechischen und makedonischen Staaten seit der Schlacht bei Chaeronea*, I. Teil, p. 508; Gotha, 1893). The often-quoted lines by Matthew Arnold (*Obermann*) are much more to the point:—

'The East bowed low before the blast
In patient, deep disdain;
She let the legions thunder past,
And plunged in thought again.'

CHRONOLOGY OF THE INDIAN CAMPAIGN OF ALEXANDER THE GREAT

FROM MAY, 327, TO MAY, 324 B.C.

DATE B.C.	EVENT.
327	**The Advance.**
Early in May .	Passage of Hindū Kush mountains over the Khāwak and Kaoshān passes.
June	From Nikaia (Jalālābād), Alexander with picked force proceeds to the subjugation of the mountains; Hephaistion with rest of army advancing to the Indus through the valley of the Kābul river.
August . . .	Capture of stronghold of Astes (Hasti) by Hephaistion after thirty days' siege.
September . .	Alexander subdivides his force, advancing in person against the Aspasians; he crosses the Gouraios (Panjkora) river, captures Massaga of the Assakenians (probably Manglaur on Suwāt river), and massacres 7,000 Indian mercenaries.
November . .	Siege of Aornos (Mahāban).
December . .	Capture of Aornos (Mahāban).
326	
January . . .	Arrival of Alexander at bridge-head at Ohind.
February . .	Halt of army for thirty days.
March . . .	Passage of Indus 'in beginning of spring'; halt at Taxila.
April	Advance eastward.
May	Arrival at the Hydaspes (Jihlam) river.
Beginning of July	Battle of the Hydaspes; defeat of Pōros.
July	Foundation of Nikaia and Boukephala; passage of the Akēsines (Chināb) river near the foot of the hills.
August . . .	Passage of the Hydraōtes (Rāvī) river, and conflict with the Kathaeans.
September . .	Arrival at the Hyphasis (Biās) river; refusal of army to proceed further.
	The Retreat.
Sept.–October .	Retirement to the Hydaspes (Jihlam) river.
End of October	Commencement of voyage down the rivers, and of march of army escorting the fleet.
325	
January . . .	Collapse of the Mallian power.
Till September.	Voyage continued, fighting with the Sogdoi, Sambos, Mousikanos, &c.
Beginning of October . .	Departure of Alexander to march through Gedrosia.
End of October	Nearchos starts on voyage to the Persian Gulf.

DATE B.C.	EVENT.
324	
Early in January	Arrival of Alexander at Poura (Bāmpur), the Gedrosian capital, sixty days distant from Ora.
January . . .	Halt of army at Poura.
February . .	March through Karmania, about 300 miles.
End of April or beginning of May	Arrival at Sūsa in Persia, after about 500 miles of marching from western frontier of Karmania.
323	
June	**Death of Alexander at Babylon.**

NOTE.—The time spent by Alexander in India proper, from his passage of the Indus in March, 326, until his departure for Gedrosia in September, 325, was about nineteen months. The voyage down the river occupied about ten months out of this period, and the march from India to Sūsa was effected in about seven months. The march from the Bactrian frontier, that is to say, the Hindū Kush to the Indus, and the subjugation of the mountain tribes on the north-western frontier of India were completed in ten months.

I. May, 327, to February, 326, inclusive: march from Hindū Kush to Indus, ten months.

II. March, 326, to September, 325, inclusive: in India proper, nearly nineteen months.

III. October, 325, to April, 324, inclusive: march to Sūsa, seven months.

TOTAL DURATION OF EXPEDITION, THREE YEARS.

CHAPTER V

CHANDRAGUPTA MAURYA AND BINDUSARA, FROM 321 B.C. TO 272 B.C.

Eudāmos.

WHEN Alexander quitted the Panjāb he posted no Macedonian garrisons in that province, making over the care of his interests to king Pōros, who must have been independent in practice. Āmbhi, king of Taxila, was also entrusted with authority as a colleague of Pōros. After the assassination of Philippos, Alexander had sent orders from Karmania to Eudāmos, commandant of a Thracian garrison on the Indus, to act as Resident pending the appointment of a satrap, and to supervise the native princes. But this officer had no adequate force at his command to enforce his authority, which must have been purely nominal. He managed, however, to remain in India, probably somewhere in the basin of the Indus, until about 317 B.C., when he departed to help Eumenes against Antigonos, taking with him a hundred and twenty elephants, and a small force of infantry and cavalry. He had obtained the elephants by treacherously slaying a native prince, perhaps Pōros, with whom he had been associated as a colleague [1].

Peithōn, &c.

The province of Sind, on the Lower Indus, below the great confluence of the rivers, which had been entrusted by Alexander to Peithōn, son of Agēnōr, remained under Greek influence for a period still shorter. At the time of the second partition of the Macedonian empire in 321 B.C. at Triparadeisos, Antipater was avowedly unable to exercise any effective control over the Indian Rājas [2], and Peithōn

[1] *Ἐπὶ δὲ τῆς Ἰνδικῆς Εὐδαμος παρεγένετο μεθ' ἱππέων μὲν πεντακοσίων [v. l. τριακοσίων], πεζῶν δὲ τρισχιλίων [v. l. τριακοσίων], ἐλεφάντων δὲ ἑκατὸν εἴκοσι· τὰ δὲ θηρία ταῦτα παρέλαβε μετὰ τὴν Ἀλεξάνδρου τελευτήν, δολοφονήσας Πῶρον [v. l. πρῶτον] τὸν βασιλέα* (*Diodorus*, xix, 14).

[2] *Οὐ γὰρ ἦν τούτοις τοὺς βασιλεῖς μετακινῆσαι χωρὶς βασιλικῆς δυνάμεως καὶ ἡγεμονίας ἐπιφανοῦς* (*Diodorus*, xviii, 39).

had been obliged already to retire to the west of the Indus. The Indian provinces to the east of the river were consequently ignored in the partition, and Peithōn was content to accept the government of the regions bordering on the Paropanisadai, or Kābul country. That country probably continued to be administered by Roxana's father Oxyartes, whom Alexander had appointed satrap. Sibyrtios was confirmed in the government of Arachosia and Gedrosia; Stasandros, the Cyprian, was given Aria and Drangiana, and his countryman Stasanor was appointed governor of Bactria and Sogdiana [1]. These arrangements clearly prove that in 321 B.C., within two years of Alexander's death, the Greek power, to the east of the Indus, had been extinguished, with the slight exception of the small territory, wherever it may have been, which Eudāmos managed to hold for some four years longer.

Native revolt.

The insecurity of the Macedonian authority in the newly annexed Indian provinces had been proved by the assassination of Philippos, the report of which was received while Alexander was in Karmania, and might be expected to return some day to the scene of his victories. His death in June, 323 B.C., dispelled all fears of his return, and the native princes undoubtedly took the earliest possible opportunity to assert their independence and exterminate the weak foreign garrisons. The news of Alexander's decease was known in India probably as early as August, but no serious fighting would have been undertaken by ordinary commanders until the beginning of the cold season in October; for Alexander's indifference to climatic conditions was not shared by Indian chiefs, who were accustomed to regulate their military movements strictly in accordance with precedent. We may feel assured that as soon as the news of the conqueror's death had been confirmed beyond doubt, and the season permitted the execution of military opera-

[1] Ἀρίαν δὲ καὶ Δραγγίνην Στασάνδρῳ τῷ Κυπρίῳ· τὴν δὲ Βακτριανὴν καὶ Σογδιανὴν Στασάνορι τῷ Σολίῳ, ἀπὸ τῆς αὐτῆς ὄντι νήσου (*Diodorus*, xviii, 9). Mr. McCrindle (*Invasion of India by Alexander the Great*, 2nd ed. p. 411) confounds these two officers.

tions with facility, a general rising took place, and that Macedonian authority in India was at an end early in 322 B.C., except the small remnant to which Eudāmos continued to cling.

Early life of Chandragupta.

The leader of the revolt against the foreigners was an able adventurer, Chandragupta by name, at that time a young man, probably not more than twenty-five years of age. Although he was on the father's side a scion of the royal house of Magadha—the principal state in Northern India—his mother was of lowly origin, and, in accordance with Hindu law, he belonged to her caste, and had to bear the reproach of inferior social rank. The family name Maurya, assumed by the members of the dynasty founded by Chandragupta, is said to be a derivative from Murā, his mother's name. In some way or other young Chandragupta incurred the displeasure of his kinsman, Mahāpadma Nanda, the reigning king of Magadha, and was obliged to go into exile[1]. During his banishment he had the good fortune to see Alexander, and is said to have expressed the opinion that the Macedonian king, if he had advanced, would have made an easy conquest of the great kingdom on the Ganges, by reason of the extreme unpopularity of the reigning monarch[2]. Mahāpadma Nanda was reputed to be the son of a barber, who had secured the affections of the late queen. The guilty pair had then murdered the king, whose throne was seized by the barber-paramour. His son, the now reigning monarch, was avaricious and profligate, and naturally possessed few friends.

Usurpation of throne of Magadha. 322 B.C.

Chandragupta, having collected, during his exile, a formidable force of the warlike and predatory clans on the north-western frontier, attacked the Macedonian garrisons immediately after Alexander's death, and conquered the

[1] 'He was born in humble life . . . when by his insolent behaviour he had offended Nandrus [= Nanda], and was ordered by that king to be put to death, he sought safety by a speedy flight' (*Justin*, xv, 4, with Gutschmid's emendation of *Nandrum* for *Alexandrum*, McCrindle, pp. 327, 406). The *Mudrā Rākshasa* play lays great emphasis on the low-caste origin of Chandragupta, and on his relationship to the Nanda king. In these matters I am convinced that the play is based on genuine tradition.

[2] Plutarch, *Alexander*, ch. 62.

Panjāb. He then turned his victorious arms against his enemy, the king of Magadha; and taking advantage of that monarch's unpopularity, dethroned and slew him, utterly exterminating every member of his family. His adviser in this revolution was a subtle Brahman named Chānakya, by whose aid he succeeded in seizing the vacant throne. But the people did not gain much by the change of masters, because Chandragupta, 'after his victory, forfeited by his tyranny all title to the name of liberator, oppressing with servitude the very people whom he had emancipated from foreign thraldom.' He inherited from his Nanda predecessor a huge army, which he increased until it numbered 30,000 cavalry, 9,000 elephants, 600,000 infantry, and a multitude of chariots. With this irresistible force, all the Northern States, probably as far as the Narbadā, or even farther, were overrun and subjugated; so that the dominions of Chandragupta, the first paramount sovereign or emperor in India, extended from the Bay of Bengal to the Arabian Sea.

Invasion of Seleukos Nikātor.

While Chandragupta was engaged in the consolidation of his empire, a rival was laying the foundations of his power in Western and Central Asia, and preparing to attempt the recovery of Alexander's Indian conquests. In the course of the internecine struggle between the generals of Alexander, two had emerged as competitors for supreme power in Asia—Antigonos and Seleukos, who afterwards became known as Nikātor, or the Conqueror. Fortune at first favoured Antigonos, and drove his antagonist into exile; but, in 312 B.C., Seleukos recovered possession of Babylon, and six 312 B.C. years later felt himself justified in assuming the regal style and title. He is conventionally described as king of Syria, but was in reality the lord of Western and Central Asia[1]. The eastern provinces of his realm extended to the borders of India; and he naturally desired to recover the Macedonian conquests in that country, which had been practically abandoned, although never formally relinquished. In pursuit

[1] See Mr. Bevan's work, *The House of Seleucus.*

305 B.C. of this object Seleukos crossed the Indus in 305 B.C., and attempted to imitate the victorious march of Alexander[1]. The details of the campaign are not known, and it is impossible to determine how far the invading army penetrated into the Gangetic valley, if at all, but the result of the war is certain.

Treaty between Seleukos and Chandragupta.

When the shock of battle came, the hosts of Chandragupta were too strong for the invader, and Seleukos was obliged to retire and conclude a humiliating peace. Not only was he compelled to abandon all thought of conquest in India, but he was constrained to surrender a large part of Ariāna to the west of the Indus. In exchange for the comparatively trifling equivalent of five hundred elephants, Chandragupta received the satrapies of the Paropanisadai, Aria, and Arachosia, the capitals of which were respectively the cities now known as Kābul, Herāt, and Kandahār. The satrapy of Gedrosia, or at least the eastern portion of it, seems also to have been included in the cession, and the high contracting powers ratified the peace by 'a matrimonial alliance,' which phrase probably means that Seleukos gave a daughter to his Indian rival. This treaty may be dated
303 B.C. in 303 B.C. As soon as it was concluded Seleukos started on his long march westward to confront Antigonos, whom
301 B.C. he defeated and slew at Ipsos in Phrygia in 301 B.C.[2] Ipsos being distant at least 2,500 miles from the Indus, the march to it must have occupied a year or more.

[1] 'Transitum deinde in Indiam fecit,' &c. (*Justin*, xv. 4); καὶ τὸν Ἰνδὸν περάσας ἐπολέμησεν Ἀνδροκόττῳ [Chandragupta], *Βασιλεῖ τῶν περὶ αὐτὸν Ἰνδῶν, μέχρι φιλίαν αὐτῷ καὶ κῆδος συνίθετο* (Appian, *Syr.* 55). Strabo (bk. ii, ch. ii, 9) substitutes for the last two words, *συνθέμενος ἐπιγαμίαν*.

[2] Niese's whimsical notion that Chandragupta recognized the sovereignty of Seleukos (*die Oberhoheit des Seleukos anerkannte*) has no foundation, except the anecdote that Chandragupta paid honour to the altars set up by Alexander at the Hyphasis. The facts that Seleukos retired from India, giving up valuable provinces in exchange for only 500 elephants out of the 9,000 possessed by Chandragupta, that he entered into a matrimonial alliance, and sent an ambassador, clearly indicate the real nature of the relations between the sovereigns. Megasthenes exhibits the greatest respect for the Indian monarch, and never presumed to regard himself as the Resident at the court of a feudatory. Concerning the extent of the cession of Ariāna see Appendix G.

The range of the Hindū Kush mountains, known to the Greeks as the Paropanisos or Indian Caucasus, in this way became the frontier between Chandragupta's provinces of Herāt and Kābul on the south, and the Seleukidan province of Bactria on the north. The first Indian emperor, more than two thousand years ago, thus entered into possession of that 'scientific frontier' sighed for in vain by his English successors, and never held in its entirety even by the Moghal monarchs of the sixteenth and seventeenth centuries. North-western frontier.

In the course of some eighteen years Chandragupta had expelled the Macedonian garrisons from the Panjāb and Sind, repulsed and humbled Seleukos the Conqueror, and established himself as undisputed supreme lord of at least all Northern India and a large part of Ariāna. These achievements fairly entitle him to rank among the greatest and most successful kings known to history. A realm so vast and various as that of Chandragupta was not to be governed by weakness. The strong hand which won the empire was needed to keep it, and the government was administered with stern severity[1]. About six years after the withdrawal of Seleukos, Chandragupta died (297 B.C.), and handed on the imperial succession to his son Bindusāra, who is also known by the title of Amitraghāta, 'Slayer of foes.' Achievements of Chandragupta. 297 B.C.

Soon after the conclusion of peace in 303 B.C., Seleukos had sent as his envoy to the court of Chandragupta an officer named Megasthenes, who had been employed under Sibyrtios, satrap of Arachosia. The envoy resided for a considerable time at Pātaliputra (now Patna), the capital of the Indian empire, and employed his leisure in compiling an excellent account of the geography, products, and institutions of India, which continued to be the principal authority on the subject Megasthenes, 302 B.C.

[1] *Justin*, xv, 4, and the details given by Megasthenes. The passage in Justin's compilation is one of the most important concerning Chandragupta. The testimonies of the various Greek and Roman authors are collected in Mr. McCrindle's books and in Wilson's preface to his translation of the *Mudrā Rākshasa*. That play, of uncertain date, undoubtedly embodies a genuine historical tradition, of which I have made cautious use.

until modern times. Although often misled by erroneous information received from others, Megasthenes is a veracious and trustworthy witness concerning matters which came under his personal observation, and his vivid account of Chandragupta's civil and military administration may be accepted without hesitation as true and accurate[1]. That account, although preserved in a fragmentary form, is so full and detailed that the modern reader is more minutely informed in many respects concerning the institutions of Chandragupta than he is about those of any Indian sovereign until the days of Akbar, the contemporary of Queen Elizabeth.

Pātaliputra, the capital.

Pātaliputra, the imperial capital, which had been founded in the fifth century B.C., stood in the tongue of land formed by the confluence of the Sōn with the Ganges, on the northern bank of the former, and a few miles distant from the latter. The site is now occupied by the large native city of Patna and the English civil station of Bankipore, but the rivers changed their courses many centuries ago, and the confluence is at present near the cantonment of Dinapore, about twelve miles above Patna. The ancient city, which lies buried below its modern successor, was, like it, a long, narrow parallelogram, measuring about nine miles in length and a mile and a half in breadth. It was defended by a massive timber palisade, pierced by sixty-four gates, crowned by five hundred and seventy towers, and protected externally by a broad and deep moat, filled from the waters of the Sōn[2].

[1] The fragments of Megasthenes have been collected and edited by Schwanbeck under the title of *Megasthenis Indika* (Bonn, 1846); and translated by McCrindle in *Ancient India as described by Megasthenes and Arrian* (Trübner, London, 1877). Arrian (*Indika*, 17) rightly brackets Nearchos and Megasthenes as trustworthy persons (δοκίμω ἀνδρε). Strabo, who was disgusted by some of the travellers' tales repeated by Megasthenes, unjustly stigmatizes him as a liar. The information collected by Megasthenes was supplemented by the works of other writers, of whose books fragments have been preserved by the authors to whom we are indebted for our knowledge of Megasthenes. For a list of these authors see Schwanbeck, op. cit., Index I. Mr McCrindle's books, six in number, give a nearly complete collection of the passages in Greek and Roman authors treating of ancient India.

[2] See Lt.-Col. Waddell's treatise, *Discovery of the Exact Site of Asoka's Classic Capital of Pātaliputra* (Calcutta, 1892), and revised edition, 1903. Some fragments of

The royal palace, although chiefly constructed of timber, was considered to excel in splendour and magnificence the palaces of Sūsa and Ekbatana, its gilded pillars being adorned with golden vines and silver birds. The buildings stood in an extensive park, studded with fish-ponds and furnished with a great variety of ornamental trees and shrubs. Palace.

Here the imperial court was maintained with barbaric and luxurious ostentation. Basins and goblets of gold, some measuring six feet in width, richly carved tables and chairs of state, vessels of Indian copper set with precious stones, and gorgeous embroidered robes were to be seen in profusion, and contributed to the brilliancy of the public ceremonies. When the king condescended to show himself in public on state occasions he was carried in a golden palanquin, adorned with tassels of pearls, and was clothed in fine muslin embroidered with purple and gold. When making short journeys he rode on horseback, but when travelling longer distances he was mounted, like a modern Rāja, on an elephant with golden trappings[1]. Combats of animals were a favourite diversion, as they still are at the courts of native princes, and the king took delight in witnessing the fights of bulls, rams, elephants, rhinoceroses, and other animals. Gladiatorial contests between men were also exhibited. A curious entertainment, which seems not to be known in the present age, was afforded by ox-races, which were made the subject of keen betting, and were watched by the king with the closest interest. The course was one of thirty *stadia*, or six thousand yards, and the race was run with cars, each of which was drawn by a mixed team of horses and oxen, the horses being in the centre with an ox on each side[2]. Trotting oxen are still largely used for Court.

the timber palisade have been found. The remains of the palace are buried under the houses and fields of the village of Kumrāhār, on the south side of the railway between Bankipore and Patna. Cunningham was mistaken in believing that Pāṭaliputra had been mostly cut away by the rivers. Patna is in N. lat. 25° 37′, E. long. 85° 12′.

[1] *Curtius*, viii, 9; *Strabo*, xv, 69.

[2] Aelian, Περὶ ζώων ἰδιότητος, bk. xiii, ch. 18; bk. xv, ch. 15.

drawing travelling carriages in many parts of India, but the breed of racers seems to be extinct.

Chase. The principal royal amusement was the chase, which was conducted with great ceremony, the game in an enclosed preserve being driven up to a platform occupied by the king, who shot the animals with arrows; but, if the hunt took place in the open country, he used to ride an elephant. When hunting he was closely attended by armed female guards, who were obtained by purchase from foreign countries, and formed an indispensable element in the courts of the ancient Indian monarchs. The road for the sovereign's procession was marked off with ropes, which it was death, even for a woman, to pass[1]. The institution of the Royal Hunt was abolished by Chandragupta's grandson, Asoka, in 259 B.C.

Habits of the king. As a rule, the king remained within the precincts of the inner palace, under the protection of his Amazonian body-guard, and appeared in public only to hear causes, offer sacrifice, and to go on military or hunting expeditions. Probably he was expected to show himself to his subjects at least once a day, and then to receive petitions and decide disputes in person. Like the modern Indians, Chandragupta took pleasure in massage or friction of the limbs, and custom required that he should indulge in this luxury while giving public audience; four attendants used to massage him with ebony rollers during the time that he was engaged in disposing of cases[2]. In accordance with Persian custom,

[1] Megasthenes, *Fragm.* xxvii. The Greek is τῷ δὲ παρελθόντι ἐντὸς μέχρι γυναικῶν θάνατος, which Mr. McCrindle renders 'it is death for man and woman alike to pass the ropes.' Müller renders 'quodsi quis interius ad mulieres [*scil.* to the female guards] usque accedit, interficitur.' But this rendering would require the text to read τῶν γυναικῶν. The female guards are mentioned in the Sanskrit plays. In the *Mudrā Rākshasa*, Act iii, Chandragupta is represented as attended by a girl named Sonottarā. The girls were bought from their parents (*Strabo*, xv, 55); and good-looking maidens for the royal harem (παρθένοι εὐειδεῖς πρὸς πολλαείαν) were still regularly imported in the first century A.D. at Barygaza (Broach), on the western coast (*Peripius*, ch. 49; see also chs. 8, 9, 31, 36; transl. McCrindle in *Ind. Ant.* viii, 143).

[2] Such an attendant (*saṁvāhaka*) is a minor character in the *Toy-cart* drama.

which had much influence upon the Indian court and administration, the king ceremonially washed his hair on his birthday, which was celebrated by a splendid festival, at which the nobles were expected to make rich presents to their sovereign [1].

Plots.

In the midst of all the gold and glitter, and in spite of the most elaborate precautions, uneasy lay the head that wore the crown. The king's life was so constantly threatened by plots that he dared not incur the risk either of sleeping in the day-time, or occupying the same bedroom two nights in succession [2]. The dramatist brings vividly before us the astuteness of the Brahman counsellor who detected the plots both of the poisoners, and of

> 'The brave men who were concealed
> In the subtérrene avenue that led
> To Chandragupta's sleeping chamber—thence
> To steal by night, and kill him as he slept [3].'

Military strength.

The army, to which Chandragupta owed his throne and empire, was maintained at enormous numerical strength, and so organized, equipped, and administered as to attain a high degree of efficiency, as measured by an Oriental standard. It was not a militia, but a standing army, drawing liberal and regular pay, and supplied by the government with horses, arms, equipment, and stores [4]. The force at the command of Mahāpadma Nanda is said to have numbered 80,000 horse, 200,000 foot, 8,000 chariots, and 6,000 fighting elephants. This huge force was greatly augmented by Chandragupta, who raised the numbers of the infantry to 600,000, and also

[1] *Strabo*, xv, 69; *Herodotus*, ix, 110. The fact is mentioned by Herodotus in connexion with the horrible story of the wife of Masistes. As the Persian hair-washing festival was celebrated on the king's birthday, the Indian imitation was presumably celebrated on the same occasion. The shaven heads, now favoured by most Hindus, were not fashionable in ancient India. The Indians, we are told, 'frequently comb, but seldom cut, the hair of their head. The beard of the chin they never cut at all, but they shave off the hair from the rest of the face, so that it looks polished' (*Curtius*, viii, 9).

[2] *Strabo*, xv, 55.

[3] *Mudrā Rākshasa*, Act ii (Wilson, *Theatre*, ii, 184).

[4] *Diodorus*, ii, 41.

had 30,000 horse, and 9,000 elephants, besides chariots, all permanently enrolled in a regularly paid establishment[1].

Arms. Each horseman carried two lances, resembling the kind called *saunia* by the Greeks, and a buckler. All the infantry carried the broadsword as their principal weapon, and as additional arms, either javelins, or bow and arrows. The arrow was discharged with the aid of pressure from the left foot on the extremity of the bow resting upon the ground, and with such force that neither shield nor breastplate could withstand it[2].

Chariots and elephants. Each chariot, which might be drawn by either four or two horses, accommodated two fighting-men besides the driver; and an elephant, in addition to the mahout, or driver, carried three archers[3]. The 9,000 elephants therefore implied a force of 36,000 men, and the 8,000 chariots, supposing them to be no more numerous than those kept by Mahāpadma Nanda, required 24,000 men to work them. The total number of soldiers in the army would thus have been 600,000 infantry, 30,000 horsemen, 36,000 men with the elephants, and 24,000 with the chariots, or 690,000 in all, excluding followers and attendants.

Size of Indian armies. These high figures may seem incredible at first sight, but are justified by our knowledge of the unwieldy hosts used in war by Indian kings in later ages. For instance, Nuñez, the Portuguese chronicler, who was contemporary with Krishna Deva, the Rāja of Vijayanagar, in the sixteenth century (1509–30), affirms that that prince led against Raichūr an army consisting of 703,000 foot, 32,600 horse, and 551 elephants, besides camp followers[4].

War Office. The formidable force at the disposal of Chandragupta, by

[1] *Pliny*, vi, 19; Plutarch, *Alex.* ch. 62.

[2] Arrian, *Indika*, ch. 16.

[3] *Strabo*, xv, 52; *Aelian*, xiii, 10. The chariots of Pōros in the Panjāb were each 'drawn by four horses, and carried six men, of whom two were shield-bearers, two, archers posted on each side of the chariot, and the other two, charioteers, as well as men-at-arms, for when the fighting was at close quarters they dropped the reins and hurled dart after dart against the enemy' (*Curtius*, viii, 14; *ante*, p. 58).

[4] Sewell, *A Forgotten Empire*, p. 147. Many other proofs of the unwieldy size of Indian armies might be cited.

far the largest in India[1], was controlled and administered under the direction of a War Office organized on an elaborate system. A commission of thirty members was divided into six boards, each with five members, to which departments were severally assigned as follows:—Board No. I, in co-operation with the admiral—Admiralty; Board No. II—Transport, Commissariat, and Army Service, including the provision of drummers, grooms, mechanics, and grass-cutters; Board No. III—Infantry; Board No. IV—Cavalry; Board No. V—War-chariots; Board No. VI—Elephants.

Efficient organization.

All Indian armies had been regarded from time immemorial as normally comprising the four arms, cavalry, infantry, elephants, and chariots; and each of these arms would naturally fall under the control of a distinct authority; but the addition of coordinate supply and admiralty departments appears to be an innovation due to the genius of Chandragupta. His organization must have been as efficient in practice as it was systematic on paper, for it enabled him not only, in the words of Plutarch, to 'overrun and subdue all India,' but also to expel the Macedonian garrisons, and to repel the invasion of Seleukos.

Civil administration.

The details recorded concerning the civil administration of Chandragupta's empire, if not so copious as we might desire, are yet sufficient to enable us to realize the system of government; which, although, of course, based upon the personal autocracy of the sovereign, was something better than a merely arbitrary tyranny.

Municipal Commission.

The administration of the capital city, Pātaliputra, was regarded as a matter of the highest importance, and was provided for by the formation of a Municipal Commission, consisting of thirty members, divided, like the War Office Commission of equal numbers, into six Boards or Committees of five members each. These Boards may be regarded as an official development of the ordinary non-official *panchāyat*,

[1] The powerful Andhra kingdom (*validior gens*) possessed only 100,000 infantry, 2,000 cavalry, and 1,000 elephants. 'Sed omnium in India prope, non modo in hoc tractu, potentiam claritatemque antecedunt Prasii, amplissima urbe ditissimaque Palibothra' [*scil.* Pātaliputra] (*Pliny*, vi, 19).

or committee of five members, by which every caste and trade in India has been accustomed to regulate its internal affairs from time immemorial.

Industrial arts.

The first Municipal Board, which was entrusted with the superintendence of everything relating to the industrial arts, was doubtless responsible for fixing the rates of wages, and must have been prepared to enforce the use of pure and sound materials, as well as the performance of a fair day's work for fair wages, as determined by the authorities. Artisans were regarded as being in a special manner devoted to the royal service, and capital punishment was inflicted on any person who impaired the efficiency of a craftsman by causing the loss of a hand or an eye.

Foreigners.

The second Board devoted its energies to the case of foreign residents and visitors, and performed duties, which in modern Europe are entrusted to the consuls representing foreign powers. All foreigners were closely watched by officials, who provided suitable lodgings, escorts, and, in case of need, medical attendance. Deceased strangers were decently buried, and their estates were administered by the commissioners, who forwarded the assets to the persons entitled[1]. The existence of these elaborate regulations is conclusive proof that the Maurya empire in the third century B.C. was in constant intercourse with foreign states, and that large numbers of strangers visited the capital on business.

Vital statistics.

The third Board was responsible for the systematic registration of births and deaths, and we are expressly informed that the system of registration was enforced for the information of the government, as well as for facility in levying the taxes. The taxation referred to was probably a poll-tax, at the rate of so much a head annually. Nothing in the legislation of Chandragupta is more astonishing to the observer familiar with the lax methods of ordinary Oriental

[1] These officials corresponded exactly with the Greek *πρόξενοι*, and it is possible that Chandragupta borrowed this institution from Greece. But his other arrangements show no trace of Greek influence. For a good account of *προξενία* see Newton's *Essays on Art and Archaeology*, pp. 121–3.

governments than this registration of births and deaths. The spontaneous adoption of such a measure by an Indian native state in modern times is unheard of, and it is impossible to imagine an old-fashioned Rāja feeling anxious 'that births and deaths among both high and low might not be concealed.' Even the Anglo-Indian administration with its complex organization and European notions of the value of statistical information, did not attempt the collection of vital statistics until very recent times, and has always experienced great difficulty in securing reasonable accuracy in the figures.

Trade.

The important domain of trade and commerce was the province of the fourth Board, which regulated sales, and enforced the use of duly stamped weights and measures. Merchants paid a licence tax, and the trader who dealt in more than one class of commodity paid double.

Manufactures.

The fifth Board was responsible for the supervision of manufactures on similar lines. A curious and not easily intelligible regulation prescribed the separation of new from old goods, and imposed a fine for violation of the rule.

Tithe on sales.

The collection of a tithe of the value of the goods sold was the business of the sixth and last Board, and evasion of this tax was punishable with death. Similar taxation on sales has always been common in India, but rarely, if ever, has its collection been enforced by a penalty so formidable as that exacted by Chandragupta.

General municipal administration.

Our detailed information relates only to the municipal administration of Pātaliputra, the capital, but it is reasonable to infer that Taxila, Ujjain, and the other great cities of the empire were governed on the same principles and by similar methods. The 'Provincials' Edict' of Asoka is addressed to the officers in charge of the city of Tosali in Kalinga[1].

In addition to the special departmental duties above detailed, the Municipal Commissioners in their collective

[1] V. A. Smith, *Asoka*, p. 136.

capacity were required to control all the affairs of the city, and to keep in order the markets, temples, harbours, and, generally speaking, all public works[1].

Viceroys.

The administration of the distant provinces was entrusted to viceroys, probably, as a rule, members of the royal family. Chandragupta's brother-in-law was, as we have seen, Governor of remote Kāthiāwār on the western coast. The information concerning the viceroyalties being more complete for Asoka's reign than for that of Chandragupta, the subject will be referred to again when Asoka's system of administration is discussed.

News-writers.

In accordance with the usual practice of Oriental monarchies, the court kept watch over the more remote functionaries by means of special agents, or 'news-writers,' the *akhbār navīs* of modern times, who are called 'overseers' and 'inspectors' (*ἔφοροι, ἐπίσκοποι*) by the Greek authors, and are mentioned in the Asoka Edicts as the king's 'men' (*pulisāni*, Pillar Edict VI), or 'reporters' (*pativedakā*, Rock Edict VI). The duty of these officers was to superintend or oversee all that occurred in town or country and to make private reports to the government. Arrian notes that similar officers were employed by the authorities of the independent nations as well as by the monarchical governments of India. They did not disdain to utilize as coadjutors the courtesans of the camp and city, and must have transmitted at times to their masters strange packets of scandalous gossip. Arrian's informants assured him that the reports sent in were always true, and that no Indian could be accused of lying; but it is permissible to doubt the strict accuracy of this statement[2], although it is certainly the fact that the

[1] (Fragment xxxiv in Schwanbeck, from *Strabo*, xv, I, 51; translated by McCrindle in *Ancient India as described by Megasthenes and Arrian*, p. 87, and again (revised) in *Ancient India as described in Classical Literature*, p. 51.) But I doubt the propriety of translating *ἀπὸ συσσήμου* (twice) as 'by public notice.' It seems rather to mean 'with official stamp.' The harbours were those on the Sōn and Ganges rivers. The remains of the brick embankments along the old course of the Sōn can still be traced.

[2] The statement that the courtesans were utilized as informers is in *Strabo*, xv, 48.

people of ancient India enjoyed a widespread and enviable reputation for straightforwardness and honesty [1].

Penal code.

The general honesty of the people and the efficient administration of the criminal law are both attested by the observation recorded by Megasthenes, that while he resided in Chandragupta's camp, containing 400,000 persons, the total of the thefts reported in any one day did not exceed two hundred *drachmai*, or about eight pounds sterling. When crime did occur it was repressed with terrible severity. Ordinary wounding by mutilation was punished by the corresponding mutilation of the offender, in addition to the amputation of his hand. If the injured person happened to be an artisan devoted to the royal service, the penalty was death. The crime of giving false evidence was visited with mutilation of the extremities; and, in certain unspecified cases, serious offences were punished by the shaving of the offender's hair, a penalty regarded as specially infamous [2]. Injury to a sacred tree [3], evasion of the municipal tithe on goods sold, and intrusion on the royal procession going to the hunt were all alike capitally punishable. These recorded instances of severity are sufficient to prove that the code of criminal law, as a whole, must have been characterized by uncompromising sternness and slight regard for human life.

Land revenue.

The native law of India has always recognized agricultural land as being Crown property, and has admitted the undoubted right of the ruling power to levy a crown rent, or 'land revenue,' amounting to a considerable portion, either of the gross produce or of its cash value. Even the English laws, which, contrary to ancient custom, recognize private property in culturable land, insist that the land revenue is the first charge on the soil, and permit the enforcement of the charge by sale of the land free of all incumbrances, in

[1] The evidence is summarized by Max Müller in *India, What can it Teach us?* p. 54.

[2] This was a Persian punishment. 'Lighter crimes are punished by cutting off the nose, or perhaps only the hair. Sometimes one-half of the scalp is shaved, and a tablet affixed to the neck, so inflicting disgrace on the offender' (Kingsmill, in *Athenæum*, July 19, 1902, quoting a Chinese work of the sixth century, entitled *Wei-Shu*, with reference to the Sassanian period).

[3] *Curtius*, viii, 9.

the event of default. The land revenue is still the mainstay of Indian finance. So it must have been in the days of Chandragupta. The details of his system of 'settlement,' or valuation and assessment of the land, have not been preserved, and it is not known whether a fresh valuation was made annually, or at longer intervals. The normal share of the gross produce taken by the Crown is said to have been one-fourth; but in practice, no doubt, the proportion taken varied largely, as it does to this day, and all provinces could not be treated alike. Certain other unspecified dues were also levied. The army being a professional force, recruited from the fighting castes, the agricultural population was exempt from military service; and Megasthenes noted with surprise and admiration that the husbandmen could pursue their calling in peace, while the professional soldiers of hostile kings engaged in battle[1].

Irrigation.

The proper regulation of irrigation is a matter of prime importance in India; and it is much to the credit of Chandragupta that he maintained a special Irrigation Department charged with the duty of measuring the lands, and so regulating the sluices that every one should receive his fair share of the life-giving water. The allusion to the measurement of lands as part of the duty of the Irrigation Department seems to indicate that a water-rate was levied, and the reference to sluices implies a regular system of canals.

The Sudarśana lake.

The inscription of the Satrap Rudradāman, engraved about the year 150 A.D. on the famous rock at Girnār in Kāthiāwār, on which Asoka, four centuries earlier, had recorded a version of his immortal edicts, bears direct testimony to the care bestowed by the central government upon the question of irrigation, even in the most remote provinces. Although Girnār is situated close to the Arabian Sea, at a distance of at least a thousand miles from the

[1] *Strabo*, xv. 40. In this passage the erroneous statement occurs that the cultivator received one-fourth of the produce. Diodorus correctly states that the land revenue was one-fourth of the gross produce.

Maurya capital, the needs of the local farmers did not escape the imperial notice. Chandragupta's brother-in-law Pushyagupta, who was viceroy of the western provinces, saw that by damming up a small stream a reservoir of great value for irrigation could be provided. He accordingly formed a lake called Sudarsana, 'the Beautiful,' between the citadel on the east side of the hill and the 'inscription rock' further to the east, but failed to complete the necessary supplemental channels. These were constructed in the reign of Chandragupta's grandson Asoka under the superintendence of his representative Tushāspa, the Persian, who was then governor. These beneficent works constructed under the patronage of the Maurya emperors endured for four hundred years, but in the year 150 A.D. a storm of exceptional violence destroyed the embankment, and with it the lake.

Rebuilding of dam.

The embankment was rebuilt 'three times stronger' than before by order of the local Saka Satrap Rudradāman; who has recorded the history of the work in an inscription which is the only known epigraphic record containing the names of Chandragupta and Asoka Maurya. Notwithstanding the triple strength of Rudradāman's masonry, it too failed to withstand the fury of the elements, and the dam again burst at some time unknown. The lake thus finally disappeared, and its site, buried in deep jungle, was so utterly forgotten that modern local inquirers have experienced difficulty in ascertaining its exact position.

Imperial care for irrigation.

The fact that so much pains and expense were lavished upon this irrigation work in a remote dependency of the empire is conclusive evidence that the provision of water for the fields was recognized as an imperative duty by the great Maurya emperors, and is a striking illustration of the accuracy of Megasthenes' remark that imperial officers were wont to 'measure the land, as in Egypt, and inspect the sluices by which water is distributed into the branch canals, so that every one may enjoy his fair share of the benefit[1].'

[1] Fragment xxxiv, in *Strabo*, xv, 1, 50. The antiquities of Girnār (Jūnāgarh) are described by Burgess in *Reports Archaeol. Survey W. I.*, vol. ii, and the position of the lake is defined by Mr. Cousens

Strict control.

The central government, by means of local officers, exercised strict control and maintained close supervision over all classes and castes of the population. Even the Brahman astrologers, soothsayers, and sacrificial priests, whom Megasthenes erroneously described as forming a separate caste of 'philosophers' or 'sophists[1],' received their share of official attention, and were rewarded or punished according as their predictions and observations proved correct or mistaken. Among the artisans, ship-builders and armour-makers were salaried public servants, and were not permitted, it is said, to work for any private person. The wood-cutters, carpenters, blacksmiths, and miners were subject to special supervision, of which the nature is not defined.

Riding regulations.

According to Strabo, no private person was permitted to keep either a horse or an elephant, the possession of either animal being a royal privilege. But this assertion is undoubtedly inaccurate, and is contradicted by the reasonable and detailed observations of Arrian (*Indika*, 17). That author tells us that the mounts used commonly were horses, camels, and asses, elephants being used only by the wealthy, and considered specially appropriate for the service of royalty. Except as regards asses, which are now looked upon with contempt, and restricted to the humblest services as beasts of burden for potters and washermen, the statement of Arrian applies accurately to modern India. To ride an elephant or camel, or in a four-horsed chariot was, he says, a mark of distinction, but anybody might ride or drive a single horse.

in the *Progress Report* of the same Survey for 1898-9, par. 40. For Rudradāman's inscription see *Ind. Ant.* vii, 257.

[1] Megasthenes was ill-informed about the castes, which he reckoned as seven: (1) the 'philosophers' (φιλόσοφοι); (2) agriculturalists (γεωργοί); (3) herdsmen, shepherds, and grazers (νομῆες, κοιμένες, βουκόλοι); (4) artisans and traders (τὸ δημιουργικόν τε καὶ καπηλικὸν γένος); (5) the military (πολεμιστά); (6) the overseers (ἐπίσκοποι); (7) the councillors (οἱ ἐπὶ τῶν κοινῶν βουλεύοντες ὁμοῦ τῷ βασιλεῖ, ἢ κατὰ πόλιας ὅσαι αὐτόνομοι εἰσὶν τῆσιν ἀρχῆσι. Fragm. xxxiii of Schwanbeck, from Arrian, *Indika*, 11, 19). Strabo calls No. 3, κοιμένων καὶ θηρευτῶν; No. 4, τῶν ἐργαζομένων τὰς τέχνας καὶ τοὺς καπηλικοὺς καὶ οἷς ἀπὸ τοῦ σώματος ἡ ἐργασία; No. 6, ἐφόρους; and No. 7, οἱ σύμβουλοι καὶ σύνεδροι τοῦ βασιλέως. His nomenclature for Nos. 4, 2, and 5 agrees with Arrian's. The cross-divisions in this classification are obvious.

The roads were maintained in order by the officers of the proper department; and pillars, serving as milestones and sign-posts, were set up at intervals of ten *stadia*, equivalent to half a *kōs* according to the Indian reckoning, or 2,022½ English yards. The provision of these useful marks was made more liberally than it was afterwards by the Moghal emperors, who were content with one pillar to each *kōs*. A royal, or grand trunk, road, ten thousand *stadia* in length, connected the north-western frontier with the capital[1]. Roads.

The foregoing review of the civil and military system of government during the reign of Chandragupta proves clearly that Northern India in the time of Alexander the Great had attained to a high degree of civilization, which must have been the product of evolution continued through many centuries. Unfortunately no monuments have been discovered which can be referred with certainty to the period of Chandragupta and his son, and the archæologist is unable to bring the tangible evidence afforded by excavation to support the statements of the Greek observers. The earliest known examples of Indian art and architecture, with very slight exceptions, still date from the reign of Asoka. But if the exploration of the sites of Pātaliputra, Vaisāli, Taxila, and other cities of high antiquity should ever be undertaken seriously and on an adequate scale, it is possible that remains of the early Maurya period, as well as those of previous ages, may reward the enterprise of the explorer. It is not likely that the ruins of many recognizable buildings will be found, because the larger edifices of ancient India were probably constructed of timber for the most part, brick being used merely for foundations and plinths. No trace of stone architecture prior to the age of Asoka has been detected. Writing was certainly in common use long before the days of Chandragupta; when, according to the Greek authors, the bark of trees and cotton cloth served as writing-material[2], and it is surprising that no inscriptions of his High degree of civilization.

[1] *Strabo*, xv. 11. The Moghal *kōs*, the interval between pillars still existing, averages 4,558 yards (Elliot, *Suppl. Glossary*, s.v. Kōs).

[2] Nearchos is the original authority for the use of closely woven

time have yet been found. But some records either on stone or metal probably exist, and may be expected to come to light whenever the really ancient sites shall be examined.

Success of Chandragupta.

Chandragupta ascended the throne at an early age, and, inasmuch as he reigned only twenty-four years, must have died before he was fifty years of age[1]. In this brief space of life he did much. The expulsion of the Macedonian garrisons, the decisive repulse of Seleukos the Conqueror, the subjugation of all Northern India from sea to sea, the formation of a gigantic army, and the thorough organization of the civil government of a vast empire were no mean achievements. The power of Chandragupta was so firmly established that it passed peaceably into the hands of his son and grandson, and his alliance was courted by the potentates of the Hellenistic world. The Greek princes made no attempt to renew the aggressions of Alexander and Seleukos upon secluded India, and were content to maintain friendly diplomatic and commercial relations with her rulers for three generations[2].

Absence of Hellenic influence.

The Maurya empire was not, as some recent writers fancy that it was, in any way the result of Alexander's splendid, but transitory raid. The nineteen months which he spent in India were consumed in devastating warfare, and his death rendered

[cotton] cloth (*Strabo*, xv, 67). The statement of Megasthenes (ibid. 53) that the Indians were 'ignorant of writing' is erroneous. The letter sent to Augustus by an Indian king was on parchment (*Strabo*, xv, 73). The bark referred to was that of the birch (*Betula utilis*), but was used only in Northern India. 'The tender side of the barks of trees receives written characters like paper' (*Curtius*, viii, 9). Many of the apparent discrepancies in the Greek accounts of India are due to the fact that different authors refer to different parts of the country. General statements about India are always misleading.

[1] He was but a youth when he saw Alexander in 326 or 325 B.C. (Plutarch, *Alex.*, ch. 62).

'This Chandragupta! yet so young
—so raised
To mighty empire, as the forest monarch,
Over subjected herds'
(*Mudrá Rákshasa*, Act vii; Wilson, ii, p. 249).

The statement that he reigned for thirty-four years is due to a copyist's blunder (Turnour, *Mahávaṁsa*, p. 411, and Rhys Davids, *Ancient Coins and Measures of Ceylon*, p. 41, note).

[2] For the curious anecdote about the powerful aphrodisiac drugs sent with other gifts by Chandragupta (*Σανδράκυπτος*) to Seleukos, see Phylarchos and Apollonios Dyskolos, in Müller, *Fragmenta Historicorum Græcorum*, i, 344.

fruitless all his grand constructive plans. Chandragupta did not need Alexander's example to teach him what empire meant. He and his countrymen had had before their eyes for ages the stately fabric of the Persian monarchy, and it was that empire which impressed their imagination, and served as the model for their institutions, in so far as they were not indigenous. The little touches of foreign manners in the court and institutions of Chandragupta, which chance to have been noted by our fragmentary authorities, are Persian, not Greek; and the Persian title of satrap continued to be used by Indian provincial governors for centuries, down to the close of the fourth century A. D.[1]

Indian military organization.

The military organization of Chandragupta shows no trace of Hellenic influence. It is based upon the ancient Indian model, and his vast host was merely a development of the considerable army maintained by the kingdom of Magadha. The Indian kings relied upon their elephants, chariots, and huge masses of infantry; the cavalry being few in comparison and inefficient. Alexander, on the contrary, made no use of elephants or chariots, and put his trust in small bodies of highly trained cavalry, handled with consummate skill and calculated audacity. In the art of war he had no successor. The Seleukidan kings were content to follow the Oriental system and put their trust in elephants[2].

297 B. C. Bindusāra.

When Chandragupta died in the year 297 B.C. he was succeeded by his son Bindusāra. The Greek writers, however, do not know this name, and call the successor of Chandragupta by appellations which seem to be attempts to transcribe the Sanskrit epithet Amitraghāta, 'Slayer of foes[3].' The

[1] The Śaka satraps of Surāshtra, or Kāthiāwār, in Western India were conquered by Chandra-gupta (II) Vikramāditya, of the Gupta dynasty, about 390 A. D.

[2] Bevan, *The House of Seleucus*, ii, 289.

[3] For the Maurya chronology see *Asoka, the Buddhist Emperor of India* (Clarendon Press, 1901), pp. 58-65. The name Bindusāra is attested by the Hindū *Vishṇu Purāṇa*, the Jain *Pariśishṭaparvan*, and the Buddhist *Mahāvaṁsa* and *Dīpavaṁsa*. The variants in other Purāṇas seem to be merely clerical errors. Ἐπεμφθησαν μὲν γὰρ εἰς τὰ Παλίμβοθρα, ὁ μὲν Μεγασθένης πρὸς Ἀνδρόκοττον, ὁ δὲ Δηίμαχος πρὸς Ἀμιτροχάδην τὸν ἐκείνου υἱὸν κατὰ πρεσβείαν (*Strabo*, ii, 1, 9). The more corrupt form Allitrochades occurs in some texts. Hegesandros, quoted by Athenaios (Müller, *Frag. Hist. Graec.*, vol. iv, p. 421), writes Ἀμιτροχάτης, which is an

friendly relations between India and the Hellenistic powers, which had been initiated by Chandragupta and Seleukos, continued unbroken throughout the reign of Bindusāra, at whose court Megasthenes was replaced by Deïmachos, as ambassador. The new envoy followed his predecessor's example by recording notes on the country to which he was accredited, but unfortunately very few of his observations have been preserved. When the aged founder of the Seleukidan monarchy was assassinated in 280 B.C., his place was taken by his son and colleague Antiochos Soter, who continued to follow his father's policy in regard to India.

Correspondence with Antiochos Soter.

The anecdote concerning the correspondence between Antiochos and Bindusāra, although trivial in itself, is worth quoting as a tangible proof of the familiar intercourse between the sovereign of India and his ally in Western Asia. Nothing, we are told, being sweeter than figs, Bindusāra begged Antiochos to send him some figs and raisin wine, and added that he would like him also to buy and send a professor. Antiochos replied that he had much pleasure in forwarding the figs and raisin wine, but regretted that he could not oblige his correspondent with the last-named article, because it was not lawful for Greeks to sell a professor[1].

Embassy of Dionysios.

Ptolemy Philadelphos, who ruled in Egypt from 285 to 247 B.C., also dispatched an envoy named Dionysios to the Indian court, who, like his colleagues, wrote an account of his experiences, which was still available to Pliny in the first century A.D.[2] It is uncertain whether Dionysios presented his credentials to Bindusāra or to his successor, Asoka.

Conquest of the Deccan.

Nothing is recorded concerning the internal policy of

accurate transcription of the supposed Sanskrit original (see Schwanbeck, op. cit., p. 77). Indian kings are often known by one or other epithet, used as a secondary name.

[1] Οὕτω δὲ ἦσαν περισπούδαστοι πᾶσιν ἀνθρώποις αἱ ἰσχάδες (ὄντως γάρ, κατὰ τὸν Ἀμισοφάνην,

'Οὐδὲν γὰρ ὄντως γλυκύτερον τῶν ἰσχάδων')

ὡς καὶ Ἀμιτροχάτην, τὸν τῶν Ἰνδῶν βασιλέα, γράψαι Ἀντιόχῳ, ἀξιοῦντα (φησὶν Ἡγήσανδρος) πέμψαι αὐτῷ γλυκεῖν καὶ ἰσχάδας, καὶ σοφιστὴν ἀγοράσαντα· Καὶ τὸν Ἀντίοχον ἀντιγράψαι—'Ἰσχάδας μὲν καὶ γλυκεῖν ἀποστελοῦμέν σοι, σοφιστὴν δ' ἐν Ἕλλησιν οὐ νόμιμον πωλεῖσθαι' (Müller, loc. cit.).

[2] Pliny, *Hist. Nat.* vi, 17. Pliny's work is believed to have been published in 77 A.D.

Bindusāra, whose reign lasted for twenty-five years, nor is any monument or inscription of his time known. But it is probable that he continued his father's career of annexation and conquest within the borders of India. The limits of the empire ruled by Asoka, son and successor of Bindusāra, are known with sufficient accuracy, and it is certain that his dominions extended as far south as Madras. The country south of the Narbadā was not conquered by Asoka, whose only annexation was that of the kingdom of Kalinga, on the coast of the Bay of Bengal. The twenty-four years of the reign of Chandragupta seem to be fully occupied with the great events known to have been crowded into them. It is difficult to believe that he could have found time to do more than climb from obscurity to power, expel the Macedonian garrisons, repel the attack of Seleukos, effect a revolution and establish a dynasty at Pātaliputra, annex a large part of Ariāna, and extend his dominion from the Bay of Bengal to the Arabian Sea.

Probably effected by Bindusāra

The Deccan, or peninsular India, down to approximately the latitude of Madras, must have been subjugated by either Chandragupta or Bindusāra, because it was inherited from the latter by Asoka; and it is more probable that the conquest of the south was the work of Bindusāra than that it was effected by his busy father. But the ascertained outline of the career of Chandragupta is so wonderful, and implies his possession of such exceptional ability, that it is possible that the conquest of the south must be added to the list of his achievements. With this brief glance the shadowy figure of Bindusāra passes from our view, and the next two chapters will be devoted to the history of Asoka, who rightfully claims a place in the front rank of the great monarchs, not only of India, but of the world.

APPENDIX G

The Extent of the Cession of Ariāna by Seleukos Nikator to Chandragupta Maurya

Extent of cession.

The statement in the text that the cession made in 303 B.C. by Seleukos Nikator to Chandragupta Maurya included the provinces of the Paropanisadae (Kābul), Aria (Herāt), Arachosia (Kandahār), and probably Gedrosia (Mukrān), or a large part of that satrapy, is in accordance with the views expressed in my work on Asoka[1], as well as with those of Droysen[2], and several eminent modern scholars.

Mr. Bevan's criticism.

But my statement having been adversely criticized recently by Mr. Bevan, who holds that it "exceeds what is even probable, not to say proved[3]," it is necessary to show that the representation of the fact as given in the text rests upon solid grounds. The original authorities are five in number, namely, Strabo (two passages), Appian, Plutarch, Justin, and Pliny; and the relevant extracts, being brief, may be quoted in full, so that my readers can judge for themselves what is the legitimate interpretation. All that has been written by modern authors on the subject is based upon these short extracts.

Strabo, I.

(I) The two passages from Strabo are as follows:—*μάλιστα δὲ τῆς διαίτης ἐδόκει τῆς τότε πιστότατα εἶναι τὰ ὑπὸ τοῦ Ἐρατοσθένους ἐν τῷ τρίτῳ τῶν γεωγραφικῶν ἐκτεθέντα κεφαλαιωδῶς περὶ τῆς τότε νομιζομένης Ἰνδικῆς, ἥνικα Ἀλέξανδρος ἐπῆλθε· καὶ ἦν ὁ Ἰνδὸς ὅριον ταύτης δὲ καὶ τῆς Ἀριανῆς· ἦν ἐφεξῆς πρὸς τῇ ἠσπέρᾳ κειμένην Πέρσαι κατέσχον ὕστερον γὰρ δὴ καὶ τῆς Ἀριανῆς πολλὴν ἔσχον οἱ Ἰνδοὶ λαβόντες παρὰ τῶν Μακεδόνων* (bk. xv, ch. i (India), sec. 10 in Müller and Dübner's ed.).

Strabo, II.

(II) *Ἡ δὲ τάξις τῶν ἐθνῶν τοιαύτη· παρὰ μὲν τὸν Ἰνδὸν οἱ Παροπαμισάδαι, ὧν ὑπέρκειται ὁ Παροπάμισος ὄρος, εἶτ' Ἀραχωτοὶ πρὸς νότῳ, εἶτ' ἐφεξῆς πρὸς νότον Γεδρωσηνοὶ σὺν τοῖς ἄλλοις πρὸς*

[1] *Asoka, the Buddhist Emperor of India*, p. 66.

[2] "Aber dann schloss er [Seleukos] einen Frieden, in dem die Eroberungen Alexanders auch diesseits des Indus bis zu den Paropamisaden abgetreten wurden. Das war das erste, was von dem grossen Alexanderreich aufgegeben wurde, die erste nationale Reaction" (*Geschichte des Hellenismus*, Hamburg, 1836, vol. ii, 69). The spelling Paropamisos is more correct than the form with *m*.

[3] Mr. V. A. Smith (*Asoka*, p. 66) quotes Strabo as saying that Seleucus ceded "a large part of Ariane," but *that* Strabo does not say. In giving Arachosia, the Kābul [*sic*], and even Gedrosia to the new Indian realm Mr. Vincent [*sic*]... I think, exceeds what is even probable, not to say proved" (*The House of Seleucus*, 1902, vol. i, p. 296 note).

τὴν παραλίαν ἔχουσιν· ἅπασι δὲ παρὰ τὰ πλάτη τῶν χωρίων παράκειται ὁ Ἰνδός. τούτων δ' [ἐκ μέρους] τῶν παρὰ τὸν Ἰνδὸν ἐχουσί τινα Ἰνδοί, πρότερον ὄντα Περσῶν. ἃ ἀφεῖλετο μὲν ὁ Ἀλέξανδρος τῶν Ἀριανῶν καὶ κατοικίας ἰδίας συνεστήσατο, ἔδωκε δὲ Σέλευκος ὁ Νικάτωρ Σανδρακόττῳ, συνθέμενος ἐπιγαμίαν καὶ ἀντιλαβὼν ἐλέφαντας πεντακοσίους (ibid., bk. xv, ch. ii, 9).

(III) Appian writes: — καὶ τὸν Ἰνδὸν περάσας [Σέλευκος] ἐπολέμησεν Ἀνδροκόττῳ, βασιλεῖ τῶν περὶ αὐτὸν Ἰνδῶν, μέχρι φιλίαν αὐτῷ καὶ κῆδος συνέθετο (*Syr.* 55). Appian.

(IV) Plutarch, arguing that the accounts of the military force of the Prasii were not exaggerated, says:—καὶ κόμπος οὐκ ἦν περὶ ταῦτα. Ἀνδρόκοττος γὰρ ὕστερον οὐ πολλῷ βασιλεύσας Σελεύκῳ πεντακοσίους ἐλέφαντας ἐδωρήσατο, καὶ στρατοῦ μυριάσιν ἐξήκοντα τὴν Ἰνδικὴν ἐπῆλθεν ἅπασαν καταστρεφόμενος' (*Alex.* ch. 62). Plutarch.

(V) Justin's testimony is:—'[Seleucus] transitum deinde in Indiam fecit, quae post mortem Alexandri, veluti cervicibus iugo servitutis excusso, praefectos eius occiderat. Auctor libertatis Sandrocottus fuerat . . . cum quo facta pactione Seleucus, compositisque in oriente rebus, in bellum Antigoni descendit' (xv, 4). Justin.

(VI) Pliny, when treating of the Indus and the boundary of India, says:—'Etenim plerique ab occidente non Indo amne determinant, sed adiiciunt quatuor satrapias, Gedrosos, Arachotas, Arios, Paropamissadas' (bk. vi, ch. 20 (*al.* 23)). Pliny.

These texts comprise the whole of the direct evidence on the subject. It seems to me self-evident that the two passages of Strabo refer to the same event; and that when he says in the first that the Indians received from the Macedonians 'a large part of Ariane,' which had been under the rule of the Persians up to the time of Alexander, he briefly alludes to the cession of the countries west of the Indus, formerly in the possession of the Persians, which Seleukos ceded to Chandragupta, as specifically stated in the second extract. I cannot imagine any sound reason for disputing the assertion that 'Strabo informs us that the cession included a large part of Ariane.' When the two passages of Strabo are read together, I maintain that the assertion is absolutely accurate. Interpretation of Strabo.

The statements of Appian, Plutarch, and Justin do not deal in terms with the extent of the cession, but are of value as proving that Seleukos actually crossed the Indus, waged an unsuccessful war, and was obliged to make peace on conditions very favourable to his adversary, and very unfavourable to himself. The other authorities.

The observation of Pliny that numerous (*plerique*) authors include in India the four satrapies of Gedrosia, Arachosia, Aria, and the Paropanisadae must have been based on the fact that The four satrapies.

at some period previous to 77 A.D., when his book was published, these four provinces were actually reckoned as part of India. At what time other than the period of the Maurya dynasty is it possible that these provinces formed part of India? Pliny's information about the country was mainly drawn from the writings of Megasthenes and the other contemporaries of Alexander, Chandragupta and Seleukos; and the natural interpretation of his observation requires us to believe that the four satrapies in question were 'the large part of Arianē' ceded by Seleukos. Kābul and Kandahār frequently have been held by the sovereigns of India, and form part of the natural frontier of the country. Herāt (Aria) is undoubtedly more remote, but can be held with ease by the power in possession of Kābul and Kandahār.

Gedrosia. The satrapy of Gedrosia (or Gadrosia) extended far to the west, and probably only the eastern part of it was annexed by Chandragupta.

The Malin range of mountains, which Alexander experienced such difficulty in crossing, would have furnished a natural boundary. Whether Chandragupta undertook the administration of the whole of Gedrosia or not, I have no doubt that Seleukos abandoned to him all control over the province, and that it was included by numerous authors in India, along with Aria, Arachosia, and the Paropanisadae; because Seleukos, intent upon the urgent business of crushing Antigonos, was constrained to surrender the four outlying satrapies named by Pliny, and to concentrate his strength in Central and Western Asia.

CHAPTER VI

ASOKA MAURYA

According to credible tradition, Asoka-vardhana[1], or Asoka, as he is generally called, served his apprenticeship to the art of government during the lifetime of his father, Bindusāra, as viceroy successively of the North-western frontier province and of Western India. He was one of several sons, and was no doubt selected by his father, in accordance with the usual practice, as *Yuvarāja*, or Crown Prince, on account of his ability and fitness for the imperial succession. Asoka Crown Prince.

Taxila, the capital of the north-western viceroyalty, which probably included Kashmīr, the Panjāb, and the provinces to the west of the Indus, was in those days one of the greatest and most splendid of the cities of the east, and enjoyed a special reputation as the head quarters of Hindu learning. The sons of people of all the upper classes, chiefs, Brahmans, and merchants, flocked to Taxila, as to a university town, in order to study the circle of Indian arts and sciences. The territory surrounding the capital was rich and populous, and, two generations earlier, had formed a small independent state, weak enough to be in terror of its neighbours, and yet strong enough to render Alexander valuable assistance. Taxila.

The Greeks, who considered the little state to be well governed, noted with interest, and without disapprobation, the local customs, which included polygamy, the exposure of the dead to be devoured by vultures, and the sale in open market of maidens who had failed to secure husbands in the ordinary course[2]. Taxilan customs.

[1] *Vishnu-Purāṇa.*

[2] *Strabo*, bk. xv, chh. 28, 62. For the marriage-mart, compare the Babylonian practice (*Herod.* i, 196). Exposure of the dead to be devoured by vultures was, and still is, a Persian (Pārsī) custom (*Herod.* i, 140). It is practised to this day

The position of the city on the high road from Central Asia to the interior of India fitted it to be the capital of the north-western viceroy; and its strategical advantages are still recognized. Hasan Abdāl, close to its ruins, is a favourite ground for the manœuvres of the Indian army; and at Rāwalpindi, a few miles to the south-east, a huge cantonment guards the road to India against possible Alexanders advancing from the north-west.

Position of the city.

Ujjain, the capital of Western India, was equally famous, and equally suitable as the seat of a viceregal government. Reckoned to be one of the seven sacred cities, and standing on the road leading from the busy ports of the western coast to the markets of the interior, it combined the advantages of a favourite place of pilgrimage with those of a great commercial dépôt. The city was recognized as the head quarters of Indian astronomy, and latitudes were computed from its meridian.

Ujjain.

The Ceylonese tradition that Asoka was residing at Ujjain when he was summoned to the capital by the news of his father's mortal illness may well be believed; but no credence can be given to the tales which relate that Asoka had a hundred brothers, ninety-nine of whom he slew, and so forth. These idle stories seem to have been invented chiefly in order to place a dark background of early wickedness behind the bright picture of his mature piety. Asoka certainly had brothers and sisters alive in the seventeenth year of his reign[1], whose households were objects of his anxious care; and there is nothing to indicate that he regarded his relatives with jealousy. His grandfather, Chandragupta, 'a man of blood and iron,' who had fought his way from poverty and exile to the imperial throne, naturally was beset by jealousies and hatreds, and constrained to live a life of distrustful suspicion. But Asoka, who was born in the purple, and inherited an empire firmly established by half a century of masterful rule for two generations, presumably was free from

Asoka's peaceful accession.

in Tibet, and was in ancient times the usage of the Lichchhavis of Vaisāli (*Ind. Ant.*, 1903, p. 233).

[1] 'Fourteenth year,' according to the inscriptions, reckoning from the coronation.

the 'black care' which haunted his ancestor. His edicts display no sense of insecurity or weakness from first to last; and the probability is that he succeeded peaceably in accordance with his predecessor's nomination.

272 B. C. Accession; 269 B. C. Coronation.

Inasmuch as the reign of Asoka lasted for fully forty years, he must have been a young man when, in the year 272 B.C., he undertook the government of the vast empire which had been won and kept by his grandfather and father. Nothing is recorded concerning the first eleven years of his rule, which were spent presumably in the current work of administration. His solemn coronation did not take place until the year 269 B.C., about three years after his accession, and this fact is the only circumstance which supports the notion that his succession was disputed. The anniversary of his coronation was always celebrated with ceremony, and specially marked by the pardon and release of prisoners[1].

261 B. C. Kalinga war.

In the twelfth year of his reign, or the ninth, as reckoned from the coronation, Asoka embarked upon the one aggressive war of his life, and rounded off his dominions by the conquest of the kingdom of Kalinga, the strip of territory extending along the coast of the Bay of Bengal from the Mahānadī to the Godāvarī. The campaign was wholly successful, and Kalinga became an integral part of the Maurya dominions. Two special edicts published a few years later show that the administration of the newly acquired territory caused much anxiety to the emperor, who, like all sovereigns, sometimes was not well served by his officers. The royal instructions, which enjoined just and paternal government, and specially insisted on sympathetic, tactful treatment of the wilder tribes, were disregarded at times by officials, who had to be warned that disobedience of orders was not the way to win the favour either of heaven or their master.

Misery caused by the war.

The kingdom of Kalinga had maintained a considerable military force, which was estimated by Megasthenes as numbering 60,000 infantry, 1,000 cavalry, and 700 war

[1] For the chronology see my book, *Asoka, the Buddhist Emperor of India* (Clarendon Press, 1901); which also gives a summary of the legends, and a complete translation of the inscriptions.

elephants. The opposition offered to the invaders was so stubborn that the conquest involved immeasurable suffering. The victor records with sorrow that 150,000 persons were carried into captivity, 100,000 were slain, and that many times that number perished from famine, pestilence, and the other calamities which follow in the train of armies.

The remorse of Asoka.

The sight of all this misery and the knowledge that he alone had caused it smote the conscience of Asoka, and awakened in his breast feelings of 'remorse, profound sorrow, and regret.' These feelings crystallized into a steadfast resolve that never again would ambition lead him to inflict such grievous wrongs upon his fellow creatures; and four years after the conquest he was able to declare that 'the loss of even the hundredth or the thousandth part of the persons who were then slain, carried away captive, or done to death in Kalinga would now be a matter of deep regret to His Majesty.'

Asoka forswears war.

The king acted up to the principles which he professed, and abstained from aggressive war for the rest of his life. About this time he came under the influence of Buddhist teaching, his devotion to which increased more and more as the years rolled on. The 'chiefest conquest,' he declares, is that won by the Law of Piety, and he begs his descendants to rid themselves of the popular notion that conquest by arms is the duty of kings; and, even if they should find themselves engaged in warfare, he reminds them that they might still find pleasure in patience and gentleness, and should regard as the only true conquest that which is effected through the Law of Piety[1].

Moral propaganda.

Asoka from this time forth made it the business of his life to employ his unlimited autocratic power over a vast empire in the teaching, propagation, and enforcement of the ethical system, which he called the Law of Piety (*dhamma*), and had learned chiefly from his Buddhist instructors.

257, 256 B. C.

In the sixteenth and seventeenth years of his reign he definitely decided upon his line of action, and proclaimed the principles of his government to his people in a series of

[1] Rock Edict XIII.

fourteen edicts engraven upon the rocks, and laid down the general rules which must guide the conduct of the lieges.

These extraordinary documents were followed by others specially concerning the conquered province of Kalinga, the purport of which has been referred to above.

In the year 249 B.C., when he had occupied the throne for twenty-three years, Asoka made a solemn pilgrimage to the most sacred spots in the Buddhist Holy Land. Starting from Pātaliputra, the capital, he advanced northwards along the royal road, the course of which is marked by five great monolithic pillars[1], through the districts now known as Muzaffarpur and Champāran, until he approached the base of the outer Himalayan range. 249 B.C. Pilgrimage.

Probably he then turned westwards, without crossing the hills, and first visited the famous Lumbinī Garden—the Bethlehem of Buddhism—where, according to the legend, the pains of travail came upon Māyā, and she gave birth to Buddha as she stood under a tree. At this spot his guide and preceptor, Upagupta, addressed Asoka and said: 'Here, great king! was the Venerable One born.' A pillar inscribed with these words, still as legible as when they were incised, was set up by Asoka to preserve the memory of his visit, and stands to this day[2]. Birthplace of Buddha.

In due course Saint Upagupta led his royal disciple to Kapilavastu, the home of Buddha's childhood[3]; to Sārnāth, near Benares, the scene of the Master's first success as a preacher; to Srāvastī, where he lived for many years[4]; to the Bodhi tree of Gayā, where he overcame the powers of darkness; and to Kusinagara, where he died[5]. At all these Other holy places.

[1] Bakhirā; Lauriyā-Araraj (Radhiah); Lauriyā-Nandangarh (Mathiah); Rāmpurwā (2).

[2] The latest revised translation is that by Prof. Pischel in *Sitz. kön. preuss. Akad. Wiss.*, 1903.

[3] Probably Piprāwā in the north of the Basti district (Mukherji and V. A. Smith, *Explorations in the Nepalese Tarai*, Arch. Survey, Imp. Ser., vol. xxvi, Calcutta, 1897). The Kapilavastu of Hiuen Tsang is certainly represented by Tilaura Kōt and neighbouring ruins.

[4] On upper course of the Rāptī, near the point where it leaves the hills (*J. R. A. S.*, Jan., 1900).

[5] In Nepāl, beyond the first range of hills (*J. R. A. S.*, Jan., 1902). H.H. General Khadga Shamsher Jang Bahādur agrees with me in placing Kusinagara in Nepāl, and believes the site to be at the junction of the Little, or Eastern, Rāptī

holy places the king granted liberal endowments, and set up memorials, some of which have come to light in these latter days, after long ages of oblivion.

242 B.C. Asoka's retrospect.

In the year 242 B.C., when his reign had lasted for thirty years, Asoka undertook a formal retrospect of all the measures adopted by him in furtherance of the ethical reforms which he had at heart, and took the opportunity of laying down a concise code of regulations concerning the slaughter and mutilation of animals, practices which he regarded with abhorrence[1].

240 B.C. His declination to a monk.

About two years later, Asoka, recognizing fully the validity of the Buddhist doctrine that no layman could attain *nirvāna*, determined to ensure his final deliverance from rebirth so far as possible by entering the order of monks, and actually assuming the yellow robe. He does not appear to have abdicated at the same time; for edicts issued six years later were still published by his authority and with his sanction; although it is probable that he withdrew from active participation in secular affairs, and left the administration in the hands of his ministers, and the heir-apparent or Crown Prince[2]. But this supposition is not necessary to explain his conduct.

His submission to the Ten Precepts, or ascetic rules, binding upon ordained monks, did not inevitably involve his withdrawal from the duties of royalty; and he would have found no difficulty in formally complying with the obligations of mendicancy by a begging tour within the spacious palace precincts.

Parallel cases.

The case of Asoka is not unique. A perfect parallel is furnished by Chinese history, which records that Hsiao Yen, the first emperor of the Liang dynasty, who was a devout Buddhist, actually adopted the monastic garb, on two occasions in 527 and 529 A.D.[3] A less completely parallel

(Achiravatī) with the Gandak (Hiraṇyavatī). His position is further west than that which I selected, but almost in the same latitude, and is very likely to be correct (*Pioneer Mail*, Allahabad, Feb. 26, 1904).

[1] The Seven Pillar Edicts.

[2] The chronology here is based upon Dr. Fleet's papers in *J.R.A.S.*, 1904.

[3] Giles, *Hist. Chinese Liter.*, 1901, p. 133; *Ind. Ant.*, 1903, p. 236.

case is supplied by the story of a Jain king of Western India in the twelfth century, who assumed the title of 'Lord of the Order,' and at various periods of his reign bound himself by vows of continence and abstinence [1].

Whatever may have been the exact procedure adopted, there is no doubt that Asoka was formally ordained as a monk; and the fact was so notorious that a thousand years later his statues were still to be seen, vested in monastic garb [2]. The latter years of his reign were undoubtedly devoted in a special degree to works of piety; but there is no sufficient reason for believing the legends which depict the emperor in his old age as a dotard devotee incapable of administering the affairs of the empire.

The latest edicts, dated 256 years after the death of Buddha, that is to say, in the year 232 or 231 B.C., must have been published very shortly before the emperor's death; which is supposed to have occurred at a holy hill near Rājagriha, the ancient capital of Magadha. 232 or 231 B.C. Death of Asoka.

A large body of tradition affirms that a Buddhist church council was held at the capital by the command and under the patronage of Asoka in order to settle the canon of scripture and reform abuses in monastic discipline. Although the legendary details of the constitution and proceedings of the council are clearly unhistorical, the fact of the assembly may be accepted without hesitation. If it had met before the thirty-first year of the reign in which the emperor published the Pillar edicts, recording his retrospect of the measures taken for the promotion of piety, the council would assuredly have been mentioned in those documents. But they are silent on the subject, and the fair inference is that the council was held at a date subsequent to their publication, and after the emperor had assumed the monastic robe. Buddhist council.

The one document in the whole series of the Asoka inscriptions which is avowedly Buddhist in explicit terms—the Bhābrā Edict—evidently belongs to the same period as the council, and is to be interpreted as the address of the emperor-monk to his brethren of the order. Bhābrā Edict.

[1] *Ind. Ant.* vi, 154.

[2] Takakusu, *I-tsing*, ch. xi, p. 173.

Extent of empire.

The extent of the enormous empire governed by Asoka can be ascertained with approximate accuracy. On the north-west, it extended to the Hindū Kush mountains, and included most of the territory now under the rule of the Ameer of Afghanistan, as well as the whole, or a large part, of Balūchistan, and all Sind. The secluded valleys of Suwāt and Bājaur were probably more or less thoroughly controlled[1] by the imperial officers, and the valleys of Kashmīr and Nepāl were certainly integral parts of the empire. Asoka built a new capital in the vale of Kashmīr, named Srīnagar, at a short distance from the city which now bears that name[1].

Asoka in Nepāl.

In the Nepāl valley, he replaced the older capital Manju Pātan, by a city named Pātan, Lalita Pātan, or Lalitpur, which still exists, two and a half miles to the south-east of Kāthmāndu, the modern capital. Lalita Pātan subsequently became the seat of a separate principality, and it retains the special Buddhist stamp impressed upon it by Asoka. His foundation of this city was undertaken as a memorial of the visit which he paid to Nepāl, in 250 or 249 B. C., when he undertook the tour of the holy places. He was accompanied by his daughter Chārumatī, who adopted a religious life, and remained in Nepāl, when her imperial father returned to the plains. She founded a town called Devapatana, in memory of her husband Devapāla Kshattriya, and settled down to the life of a nun at a convent built by her to the north of Pasupatināth, which bears her name to this day. Asoka treated Lalita Pātan as a place of great sanctity, erecting in it five great *stūpas*; one in the centre of the town, and four others outside the walls at the cardinal points. All these monuments still exist, and differ conspicuously from more recent edifices. Some minor buildings are also attributed to Asoka or his daughter[2].

Extent eastward.

Eastwards, the empire comprised the whole of Bengal as

[1] Stein, *Rājatarangiṇī*, transl., vol. i, p. 19; vol. ii, pp. 409, 411. The position of Asoka's capital probably is marked by the site known as Pāndrēthan, 'Old Town,' situated about three miles above modern Śrīnagar, to which the ancient name has been transferred.

[2] Oldfield, *Sketches from Nipal*, ii, 198, 246–52; *Ind. Ant.* xiii, 412. The northern *stūpa* at Pātan is called Ipi Tūda by Mr. Bendall

far as the mouths of the Ganges, where Tāmralipti (generally identified with the modern Tamlūk) was the principal port. The strip of coast to the north of the Godāvarī river, known as Kalinga, was annexed in 261 B. C. Further south, the Andhra kingdom, between the Godāvarī and the Krishnā (Kistna), appears to have been treated as a protected state, administered by its own Rājas.

Extent southward.

On the south-east, the Palār river, the northern frontier of the Tamil race, may be regarded as the limit of the imperial jurisdiction. The Tamil states extending to the extremity of the Peninsula, and known as the Chola and Pāndya kingdoms, were certainly independent, as were the Keralaputra and Satiyaputra states on the south-western, or Malabar coast[1]. The southern frontier of the empire must have nearly coincided with the thirteenth degree of north latitude; or it may be described approximately as a line drawn from the mouth of the Palār river near Sadras on the eastern coast (N. lat. 12° 13′ 15″) through Bangalore (N. lat. 12° 58′) to the river Chandragiri on the western coast (N. lat. 13° 15′).

Jungle tribes.

The wilder tribes on the north-western frontier and in the jungle tracts of the Vindhya mountains separating Northern from Southern India seem to have enjoyed a limited autonomy under the suzerainty of the paramount power. The empire comprised therefore, in modern terminology, Afghanistan south of the Hindū Kush, Balūchistan, Sind, the valley of Kashmīr, Nepāl, the lower Himalaya, and the whole of India Proper, except the southern extremity.

Viceroy

The central regions seem to have been governed directly from Pātaliputra under the king's personal supervision. The outlying provinces were administered by members of the royal family, holding the rank of viceroys, of whom, apparently,

(*A Journey in Nepāl*, p. 12). Oldfield writes the name Epi, or Zimpi Tandu, and the Residency clerk writes it Impi. This building, although now inside the town, is outside the old line of walls. The topography of Pātan agrees remarkably in some respects with that of Kusinagara, as described by Hiuen Tsang, and I have sometimes felt inclined to identify the two places; but the difficulties in the way are apparently insuperable. Oldfield's account of the Asoka *stūpas* is worth reading, and a detailed survey of them is much to be desired.

[1] Rock Edicts II, XIII.

there were four. The ruler of the north-west was stationed at Taxila, and his jurisdiction may be assumed to have included the Panjāb, Sind, the countries beyond the Indus, and Kashmīr. The eastern territories, including the conquered kingdom of Kalinga, were governed by a viceroy stationed at Tosali, the exact position of which has not been ascertained. The western provinces of Mālwa, Guzerāt, and Kāthiāwār were under the government of a prince, whose head quarters were at the ancient city of Ujjain; and the southern provinces, beyond the Narbadā, were ruled by the fourth viceroy [1].

uildings. Asoka was a great builder; and so deep was the impression made on the popular imagination by the extent and magnificence of his architectural works that legend credited him with the erection of eighty-four thousand *stūpas*, or sacred cupolas, within the space of three years. When Fa-hien, the first Chinese pilgrim, visited Pātaliputra, the capital, at the beginning of the fifth century A. D., in the reign of Chandra-gupta Vikramāditya, the palace of Asoka was still standing, and was deemed to have been wrought by supernatural agency.

'The royal palace and halls in the midst of the city, which exist now as of old, were all made by the spirits which he employed, and which piled up the stones, reared the walls and gates, and executed the elegant carving and inlaid sculpture work, in a way which no human hands of this world could accomplish.'

These stately buildings have all vanished, and their remains lie buried for the most part beyond hope of recovery deep below the silt of the Ganges and Sōn rivers, overlaid by the East Indian railway, the city of Patna, and the civil station of Bankipore. Slight and desultory excavations have revealed enough to attest the substantial truth of the pilgrim's enthusiastic description, and I have myself seen two huge and finely carved sandstone capitals—one with the acanthus-leaf ornament—dug up near Bankipore.

[1] Minor Rock Edict, No. I (Brahmagiri text), was issued 'by order of the prince and magistrates at Suvarṇagiri.' Dr. Fleet holds

The numerous and magnificent monasteries founded by Asoka have shared the fate of his palaces, and are ruined beyond recognition.

The only buildings of the Asokan period which have escaped destruction, and remain in a state of tolerable preservation, are those forming the celebrated group of *stūpas*, or cupolas, at and near Sānchi, in Central India, not very far from Ujjain, where Asoka held court as viceroy of the west before his accession to the throne. The elaborately carved gateways of the railing round the principal monument, which have been so often described and figured, may have been constructed to the order of the great Maurya, and are certainly not much later than his time. Sānchi *stūpas*.

The massive monolithic sandstone pillars, inscribed and uninscribed, which Asoka erected in large numbers throughout the home provinces of the empire, some of which are fifty feet in height, and about fifty tons in weight, are not only worthy monuments of his magnificence, but also of the highest interest as the earliest known examples of the Indian stone-cutter's art in architectural forms. The style is Persian rather than Greek, and the mechanical execution is perfect. Monolithic pillars

The caves with highly polished walls excavated in the intensely hard quartzose gneiss of the Barābar hills near Gayā by order of Asoka, for the use of the Ajīvika ascetics, a penitential order closely connected with the Jains[1], recall Egyptian work by the mastery displayed over intractable material. Cave-dwellings

The most interesting monuments of Asoka are his famous inscriptions, more than thirty in number, incised upon rocks, boulders, cave-walls, and pillars, which supply the only safe foundation for the history of his reign, and must be briefly described before I can enter upon the discussion of his doctrine and policy. The more important documents which expound fully both his principles of government and his Inscriptions.

that Suvarṇagiri was one of the hills (Sōngiri) at Old Rājagriha, to which Asoka retired after his supposed abdication.

[1] The Ajīvikas were not Vaishnavas, as generally asserted (Bhandarkar, 'Epigraphic Notes and Questions,' in *J. Bo.R. A. S.*, 1902).

system of practical ethics, supply many interesting autobiographical details. The shorter documents include dedications, brief commemorative records, and other matter; but all, even the most concise, have interest and value[1].

Area covered by inscriptions.

The area covered by the inscriptions comprises nearly the whole of India (see map), and extends from the Himalaya to Mysore, and from the Bay of Bengal to the Arabian Sea.

Language.

The documents are all written in various forms of Prākrit, that is to say, vernacular dialects closely allied both to literary Sanskrit and to the Pāli of the Ceylonese Buddhist books, but not identical with either. They were therefore obviously intended to be read and understood by the public generally, and their existence presupposes a fairly general knowledge of the art of writing. The inscriptions designed for public instruction were placed either in suitable positions on high roads or at frequented places of pilgrimage where their contents were ensured the greatest possible publicity.

Script.

Two recensions of the Fourteen Rock Edicts, inscribed on rocks at places near the north-western frontier of India, were executed in the script locally current, now generally known to scholars as the Kharoshthī; which is a modified form of an ancient Aramaic alphabet, written from right to left, introduced into the Panjāb during the period of Persian domination in the fifth and fourth centuries B.C. All the other inscriptions are incised in one or other variety of the early Brāhmī alphabet, from which the Devanāgarī and other forms of the modern script in Northern and Western India have been evolved, and which is read from left to right.

Eight classes.

The inscriptions readily fall into eight classes, which may be arranged in approximate chronological order as follows:—

I. The Fourteen Rock Edicts, in seven recensions, dating from the thirteenth and fourteenth regnal years, as reckoned from the coronation, corresponding to 257, 256 B.C.

II. The two Kalinga Edicts, issued probably in 256 B.C., and concerned only with the newly conquered province.

[1] Although the inscriptions are anonymous (*Ind. Ant.*, 1903, p. 265), their attribution to Asoka is certain.

III. The three dedicatory Cave Inscriptions at Barābar near Gayā, 257 and 250 B.C.

IV. The two Tarāi Pillar Inscriptions, 249 B.C.

V. The Seven Pillar Edicts, in six recensions, 243 and 242 B.C.

VI. The Supplementary Pillar Edicts, about 240 B.C.

VII. The Minor Rock Edicts, dated in the year 256 after the death of Buddha, 232 or 231 B.C.

VIII. The Bhābrā Edict, of about the same date as the Minor Rock Edicts.

The Fourteen Rock Edicts contain an exposition of Asoka's principles of government and ethical system, each edict being devoted to a special subject. The different recensions vary considerably, and some do not include all the fourteen edicts. The whole series, in all its varieties, is confined to remote frontier provinces, which were under the government of viceroys. The emperor evidently was of opinion that in the home provinces, under his immediate control, it was not necessary to engrave his instructions on the rocks, other and more convenient methods of publication being available. But many years later he perpetuated his revised code in the home provinces also by incising it upon several of the monolithic monumental pillars which it was his pleasure to erect in numerous localities [1]. The Fourteen Rock Edicts.

The two Kalinga Edicts are special supplements to the series of the Fourteen Rock Edicts intended to fix the principles on which the administration of the newly conquered province and the wild tribes dwelling on its borders should be conducted. They were substituted for certain edicts (Nos. XI, XII, XIII) of the regular series, which were omitted from the Kalinga recension, as being unsuitable for local promulgation [1]. The Kalinga Edicts.

[1] The positions of the Fourteen Rock Edicts are: (1) Shāhbāzgarhi, in the Yusufzi country, forty miles north-east of Peshāwar; (2) Mansērā, in Hazārā District (Urasā), Panjāb, the Kharoshthī script being used at both these places; (3) Kālsi, in the Lower Himalayas, fifteen miles west from Mussoorie: Mansūri); (4) Sopārā, in Thānā District, near Bombay; (5) the Girnār hill, near Jūnāgarh, in the Kāthiāwār peninsula; (6) near Dhauli, to the south of Bhuvanēśvar in the Cut-

Cave Inscriptions.

The three Cave Inscriptions at Barābar in the Gayā district are merely brief dedications of costly cave dwellings for the use of a monastic sect known as Ajīvika, the members of which went about naked, and were noted for ascetic practices of the most rigorous kind. These records are chiefly of interest as a decisive proof that Asoka was sincere in his solemn declaration that he honoured all sects; for the Ajīvikas had little or nothing in common with the Buddhists, and were intimately connected with the Jains.

Tarāi Pillar Inscriptions.

The two Tarāi Pillar Inscriptions, although extremely brief, are of much interest for many reasons, one of which is that they prove beyond question the truth of the literary tradition that Asoka performed a solemn pilgrimage to the sacred spots of the Buddhist Holy Land. The Rummindēī, or Padaria, inscription, which is in absolutely perfect preservation, has the great merit of determining, beyond the possibility of doubt, the exact position of the famous Lumbinī Garden, where, according to the legend, Gautama Buddha first saw the light. This determination either solves, or supplies the key to, a multitude of problems. The companion record at Niglīva, which is less perfectly preserved, gives the unexpected and interesting information that Asoka's devotion was not confined to Gautama Buddha, but included in its catholic embrace his predecessors, the 'former Buddhas[1].'

The Pillar Edicts.

The Seven Pillar Edicts, issued in their complete form in the year 242 B.C., when Asoka had reigned for thirty years, and was nearing the close of his career of activity in worldly affairs, must be read along with the Fourteen Rock Edicts, to which they refer, and of which they may be

tack (Kaṭāk) District, Orissa; and (7) at Jaugada in the Ganjām District, Madras. The last two places were included in Kalinga; and the two Kalinga Edicts are added as appendices to the Dhauli and Jaugada texts. See map.

[1] The Rummindēī ruins lie four miles inside the Nepalese border, and a little to the west of the Tilār river, in approximately E. long. 83° 11′, N. lat. 25° 58′. Padariā is a neighbouring village. The Niglīva pillar, which apparently has been moved from its original position, now stands about thirteen miles to the north-west from Rummindēī. For facsimile of Rummindēī inscription, see *Asoka*, plate ii.

THE BIRTH-PLACE OF BUDDHA

(RUMMINDEI PILLAR AND TEMPLE)

considered an appendix. The principles enunciated in the earlier instructions are reiterated and emphasized in the later; the regulations enforcing the sanctity of animal life are amplified and codified; and the series closes with the most valuable of all the documents, Pillar Edict No. VII, preserved on one monument only, which recounts in orderly fashion the measures adopted by the emperor in the course of his long reign to promote 'the growth of piety.'

The Supplementary Pillar Edicts are brief dedicatory records, more curious than important [1].

The Minor Rock Edicts.

The Minor Rock Edicts, on the other hand, although of small bulk, are in some respects the most interesting of the inscriptions, and until recently presented a puzzling enigma, or series of enigmas. By the efforts of many scholars, and especially of Dr. Fleet, the latest interpreter, the problem has been gradually solved, until little uncertainty as to the meaning of the documents remains. It now seems to be fairly well established that these Minor Rock Edicts were published thirty-eight complete years after Asoka's coronation, or about forty-one years after his accession, and that they must therefore be referred either to the year 232 or 231 B.C., the last year of the aged emperor's life. They are dated expressly 256 years after the death of Buddha, and thus fix that event as having occurred in or about the year 487 B.C., according to the belief current at the court of Pāṭaliputra, only two centuries and a half after its occurrence. When thus interpreted these brief documents gain intense interest as the valedictory address of the dying emperor-monk to the people whom he loved to regard as his children [2].

[1] The Pillar Edicts are found on two pillars at Delhi, one brought from Topra near Umballa, and the other from Meerut (Mīrath); at Allāhābād; and at Lauriyā-Araraj, Lauriyā-Nandangarh, and Rāmpurwā, in the Champāran District of Tirhūt. Two supplementary edicts, the Queen's and the Kauśāmbī, are added on the Allāhābād pillar, which was probably brought from Kauśāmbī (for site of which see *J. R. A. S.*, 1898, p. 503; 1904, p. 249). A document, much mutilated, but partly identical with the Kauśāmbī Edict, is inscribed on a pillar at Sāñchi.

[2] The first Minor Rock Edict is known in six recensions, namely, three in Northern Mysore at locali-

The Bhābrā Edict.

The extremely curious Bhābrā Edict, which forms a class by itself, should be referred apparently to the same period as the Minor Rock Edicts, that is to say, to the closing years of Asoka's life; when, although still retaining his imperial dignity, he had assumed the monastic robe and rule, and had abandoned the active direction of worldly affairs to others. This document, recorded, close to a recension of one of the Minor Rock Edicts, at a lonely monastery in the Rājputāna hills, is an address by Asoka, as king of Magadha[1], to the Buddhist monastic order generally, directing the attention of monks and nuns, as well as of the laity, male and female, to seven passages of scripture deemed by the royal judgement to be specially edifying. But, while earnestly recommending devout meditation upon and profound study of these particular texts, the princely preacher is careful to add the explanation that 'all that has been said by the Venerable Buddha has been well said,' whereas the selection of texts is merely the work of the king's individual judgement. The importance of this edict in the history of Buddhism cannot be easily overrated.

Relation of epigraphic and traditional evidence.

The foregoing summary exposition will perhaps suffice to enable the reader to form some notion of the extraordinary interest attaching to the unique series of inscriptions issued by Asoka between the years 257 and 231 B.C., which is the only safe foundation on which to build a history of his momentous reign. But tradition has its value as a secondary source of information, and a few words in explanation of the character of the traditional evidence for the Asokan history are indispensable.

The Asokan legend.

The rank growth of legend which has clustered round the name of Asoka bears eloquent testimony to the commanding

ties near one another, called Siddāpura, Jatinga-Rāmeśvara (N. lat. 14° 30', E. long. 76° 48'), and Brahmagiri; at Sahasrām in Western Bengal; Rūpnāth in the Central Provinces; and Bairāt in Rājputana. The second Minor Rock Edict is added to the Mysore texts only. The Bhābrā Edict is incised on a boulder found on the top of the Bairāt hill, at the foot of which the Minor Rock Edicts were engraved. For bibliography of the Asoka inscriptions see Appendix H at end of this chapter.

[1] The adjective *Māgadhe* is in the nominative, and must be construed as in the text (Dr. Bloch).

influence of his personality. In the Buddhist world his fame is as great as that of Charlemagne in mediaeval Europe, and the tangle of mythological legend which obscures the genuine history of Asoka may be compared in mass with that which drapes the figures of Alexander, Arthur, and Charlemagne. The Asokan legend is not all either fiction or myth, and includes some genuine historical tradition; but is no better suited to serve as the foundation of sober history than the stories of the Morte d'Arthur or Pseudo-Kallisthenes are adapted to form the bases of chronicles of the doings of the British champion or the Macedonian conqueror. This obvious canon of criticism has been forgotten by most writers upon the Maurya period, who have begun at the wrong end with the late legends, instead of at the right end with the contemporary inscriptions.

Two streams of legend.

The legends have reached us in two main streams, the Ceylonese and the North-Indian. The accident that the Ceylonese varieties of the stories happen to be recorded in books which assume the form of chronicles with a detailed chronology, and have been known to European readers for seventy years, has given to the southern tales an illusory air of authenticity. The earliest of the Ceylonese chronicles, the Dīpavamsa, which was probably compiled late in the fourth century A.D., is some six centuries posterior to the death of Asoka, and has little claim to be regarded as a first-rate authority.

Higher authority of the northern legends.

The North-Indian legends are at least as old; but being recorded in fragments scattered through many books, Indian, Nepalese, Chinese, and Tibetan, have received scant consideration. All legendary material must of course be used with extreme caution, and only as a supplement to authentic data; but a moment's consideration will show that legends preserved in Northern India, the seat of Asoka's imperial power, are more likely to transmit genuine tradition than those which reached the distant island of Ceylon in translations brought nobody knows how, when, or whence, and subsequently largely modified by local influences. This

presumption is verified when the two groups of legends are compared; and then it clearly appears that in certain matters of importance where they differ, the Northern version is distinctly the more credible.

APPENDIX H

The Inscriptions of Asoka: Bibliographical Note

Les Inscriptions de Piyadasi.

The only edition purporting to give Asoka's edicts and miscellaneous inscriptions as a whole is the work published by M. Émile Senart in 1881 and 1886, which included all the documents known up to the latter date. But since then many new inscriptions have been discovered, and perfect reproductions of those known to M. Senart only in extremely faulty copies have been prepared and published, with the result that M. Senart's book, *Les Inscriptions de Piyadasi*, is now mostly obsolete, notwithstanding its many merits.

Collected translations.

The only complete collection of translations into any language is that given in my little book, *Asoka, the Buddhist Emperor of India* (Oxford, Clarendon Press, 1901); the versions in which were based upon Bühler's renderings, and now require revision in some passages.

Need of new edition.

A competent scholar could not be better employed than in producing a thoroughly satisfactory edition of the texts, accompanied by a complete translation, and equipped with adequate notes and dissertations, dealing with the palaeography, vocabulary, grammar, history, both political and religious, and all the other topics suggested by a minute study of these wonderful records; which may assert a reasonable claim to rank as the most remarkable and interesting group of inscriptions in the world.

I. The Fourteen Rock Edicts.

Senart—*Inscriptions de Piyadasi*, vol. i; Bühler—edition and transcription, with facsimiles, of the Girnār, Shāhbāzgarhi, Mansērā, and Kālsī recensions, with translation of the Shāhbāzgarhi text, in *Epigraphia Indica*, vol. ii, pp. 447–72. The same scholar published a special edition, transcription, and translation, with facsimile, of the Shāhbāzgarhi text of Edict XII in *Epigr. Ind.*, vol. i, p. 16; and edited, transcribed, and translated, with facsimiles, the Dhauli and Jaugada recensions in Burgess's *Amarāvatī* (*Arch. Survey S. I.*), pp. 114–25. The Girnār text is well reprodueed by a photograph and a series of collotype plates from paper-casts in Burgess's *Kāthiāwār and Kachh* (*Arch. S. W. I.*,

vol. ii), pp. 93–127; but the translations there given are obsolete.

II. The Kalinga Edicts.

Senart—*op. cit.*, vol. ii, ch. iii; and revised transcript, edition, and translation in *Ind. Ant.*, vol. v (1890), pp. 82–102; Bühler, edited, transcribed, and translated them, with facsimiles, in Burgess's *Amarāvatī*, pp. 125–31.

III. The Cave Inscriptions.

Bühler—edited, transcribed, and translated them, with facsimiles, in *Ind. Ant.*, vol. xx, p. 361. This, the only good edition, includes the Daśaratha inscriptions in the Nāgārjuni caves.

IV. The Tarāi Pillar Inscriptions.

Photographic facsimile of impression of the Rummindēi inscription in *Asoka*, pl. ii; facsimile and transcript in *J. R. A. S.* for 1897, p. 618. Both inscriptions edited by Bühler in *Epigr. Ind.*, vol. v, p. 4. See also *Report on Explorations in the Nepalese Tarāi* in *Reports Archaeol. S. India, Imp. S.*, 1900. Prof. Pischel has published a revised, and possibly final translation of the Rummindēi (Padariyā) inscription in *Sitzungsb. d. kön. preuss. Akad. d. Wissenschaften*, 1903.

V. The Seven Pillar Edicts.

Senart—revised edition, transcript, and translation, without facsimiles, in *Ind. Ant.*, vol. xvii, pp. 303–7; vol. xviii, pp. 1, 73, 105, 300. Bühler edited, transcribed, and translated the whole series, with facsimiles of some recensions, in *Epigr. Ind.*, vol. ii, pp. 245–74. Translations by Kern of Nos. III, IV, VI in *Ind. Ant.*, vol. v, pp. 247, 273.

VI. Supplementary Pillar Edicts.

Bühler edited, transcribed, and translated the Sāñchi Edict, with facsimile, in *Epigr. Ind.*, vol. ii, p. 87, and revised it, ibid. p. 367. Senart gave revised transcript and translation of the Queen's Edict in *Ind. Ant.*, vol. xviii (1889), p. 308; and transcribed the imperfect Kauśāmbī Edict, ibid. p. 309. Modified facsimiles of both these inscriptions are given by Cunningham, *Corpus*, pl. xxii.

VII. The Minor Rock Edicts.

Bühler edited, transcribed, and translated the Siddāpura recensions, with facsimiles and references to earlier publications, in *Epigr. Ind.*, vol. iii, pp. 135–42. He also edited, transcribed,

and translated, with facsimiles, the Sahasrām, Rūpnāth, and Bairāt recensions in *Ind. Ant.*, vol. vi, p. 155, and xxii, p. 299. Both these articles must be read together. See also ibid. xxvi, 334. Important changes in reading and translation have been proposed by Dr. Fleet in *J. R. A. S.*, 1903, p. 829, and ibid., 1904, pp. 1–26, 355.

VIII. The Bhābrā Edict.

Senart—revised edition, transcription, and translation in *Ind. Ant.*, vol. xx, p. 163; facsimile, prepared by Burgess, in *Journal Asiatique* for 1897. Kern—transcription and translation in *Ind. Ant.*, vol. v (1876), p. 257. See also *J. R. A. S.* for 1898, p. 639; 1901, pp. 314, 577.

Casts and photographs.

For list of casts of the inscriptions in the Indian Museum, Calcutta, see *Asoka*, Appendix, p. 196. Mr. Caddy describes the tour undertaken for the purpose of preparing those casts in *Proc. A. S. B.* for 1895, pp. 152–69.

For photographs in Indian Museum, Calcutta, and India Office, London, see *List of the Photographic Negatives*, published by Superintendent of Government Printing, India (Calcutta, 1900).

CHAPTER VII

ASOKA MAURYA (CONTINUED); AND HIS SUCCESSORS

Dhamma, or Law of Piety.

THE edicts are devoted mainly to the exposition, inculcation, and enforcement of a scheme of practical ethics, or rule of conduct, which Asoka called *Dhamma*. No English word or phrase is exactly equivalent to the Prākrit *dhaṁma* (Sanskrit *dharma*), but the expression Law of Piety, or simply Piety, comes tolerably close to the meaning of the Indian term. The validity of this Law of Piety is assumed in the edicts, and no attempt is made to found it upon any theological or metaphysical basis. Theological ideas are simply ignored by Asoka, as they were by his master, Gautama; and the current Hindu philosophy of rebirth, inaccurately called metempsychosis, is taken for granted, and forms the background of the ethical teaching.

Sanctity of animal life.

The leading tenet of Asoka's Buddhism, as of the cognate Jain system, and some varieties of Brahmanical Hinduism, was a passionate, uncompromising belief in the sanctity of animal life. The doctrine of the absolute, unconditional right of the meanest animal to retain the breath of life until the latest moment permitted by nature, is that of the edicts; and was based upon the belief that all living creatures, including men, animals, gods, and demons, form links in an endless chain of existence, or rather of 'becoming[1].'

Doctrine of re-birth and *karma*.

The being that is now a god in heaven may be reborn in the course of aeons as an insect; and the insect, in its turn, may work up to the rank of a god. This belief, associated

[1] The first of the three 'characteristic' doctrines of Buddhism is that 'all the constituents of being are transitory' (*sabba ṗi*); the second, that they are all misery; and the third, that they are lacking in an Ego (Warren, *Buddhism in Translations*, p. xiv).

with the faith that the mode of rebirth is conditioned by the *karma*, the net ethical result, or balance of good or evil of the life of each creature at the moment of its termination, lies deep down at the roots of Indian thought, and is inseparably bound up with almost every form of Indian religion. Sometimes it is combined with theories which recognize the existence of a personal soul, but it is also firmly held by persons who utterly deny all forms of the soul theory.

Comparative disregard of human life.

It is easy to understand that believers in ideas of this kind may be led logically to regard the life of an insect as entitled to no less respect than that of a man. In practice, indeed, the sanctity of animal was placed above that of human life; and the absurd spectacle was sometimes witnessed of a man being put to death for killing an animal, or even for eating meat. The most pious Buddhist and Jain kings had no hesitation about inflicting capital punishment upon their subjects, and Asoka himself continued to sanction the death penalty throughout his reign. He was content to satisfy his humanitarian feelings by a slight mitigation of the sanguinary penal code inherited from his stern grandfather in conceding to condemned prisoners three days' grace to prepare for death [1].

Early practice of Asoka.

In early life Asoka is believed to have been a Brahmanical Hindu, specially devoted to Siva, a god who delights in bloody sacrifices; and he had consequently no scruple about the shedding of blood. Thousands of living creatures used to be slain on the occasion of a banquet (*samāja*) to supply the kitchens of the overgrown royal household with curries for a single day. As he became gradually imbued with the spirit of Buddhist teaching, this wholesale daily slaughter became abominable in his eyes, and was stopped; only three living creatures at the most, namely, two peacocks and one deer, being killed each day; and in 257 B.C., even this limited butchery was put an end to [2].

[1] Pillar Edict IV.

[2] Rock Edict I. Mr. D. R. Bhandarkar's comments in 'Epigraphic Notes and Questions' (*J. Bo. R. A. S.*, 1902) deserve attention.

Two years earlier, in 259 B.C., Asoka had abolished the royal hunt, which formed such an important element in the amusements of his grandfather's court. 'In times past,' he observes,' 'their Majesties were wont to go out on pleasure-tours, during which hunting and other similar amusements used to be practised.' But His Sacred and Gracious Majesty no longer cared for such frivolous outings, and had substituted for them solemn progresses devoted to inspection of the country and people, visits and largess to holy men, and preaching and discussion of the Law of Piety [1]. Abolition of the royal hunt.

As time went on, Asoka's passionate devotion to the doctrine of the sanctity of animal life grew in intensity; and, in 243 B.C., resulted in the production of a stringent code of regulations applicable to all classes of the population throughout the empire, without distinction of creed. Many kinds of animals were absolutely protected from slaughter in any circumstances; and the slaying of animals commonly used for food by the flesh-eating population, although not totally prohibited, was hedged round by severe restrictions. On fifty-six specified days in the year, killing under any pretext was categorically forbidden; and in many ways the liberty of the subject was very seriously contracted [2]. While Asoka lived, these regulations were, no doubt, strictly enforced by the special officers appointed for the purpose; and it is not unlikely that deliberate breach of the more important regulations was visited with the capital penalty. Code of 243 B.C.

The second cardinal doctrine inculcated and insisted on by Asoka was that of the obligation of reverence to parents, elders, and preceptors. Conversely, superiors, while receiving their due of reverence, were required to treat their inferiors, including servants, slaves, and all living creatures, with kindness and consideration. As a corollary to these obligations, men were taught that the spirit which inspires reverence on the one side, and kindness on the other, should further induce them to behave with courteous decorum to Reverence.

[1] Rock Edict VIII. The formula, 'His Sacred and Gracious Majesty,' is a fair equivalent of *devānampiya piyadasi*.
[2] Pillar Edict V.

relatives, ascetics, and Brahmans, and likewise to practise liberality to the same classes, as well as to friends and acquaintances.

Truthfulness.

The third primary duty laid upon men was that of truthfulness. These three guiding principles are most concisely formulated in the Second Minor Rock Edict, which may be quoted in full:—

'Thus saith His Majesty:

"Father and mother must be obeyed; similarly, respect for living creatures must be enforced; truth must be spoken. These are the virtues of the Law of Piety which must be practised. Similarly, the teacher must be reverenced by the pupil, and proper courtesy must be shown to relations.

This is the ancient standard of piety—this leads to length of days, and according to this men must act."'

Toleration.

Among secondary duties, a high place was given to that of showing toleration for and sympathy with the beliefs and practices of others; and a special edict, No. XII of the Rock series, was devoted to the exposition of this topic. The subjects of the imperial moralist were solemnly warned to abstain from speaking evil of their neighbours' faith; remembering that all forms of religion alike aim at the attainment of self-control and purity of mind, and are thus in agreement about essentials, however much they may differ in externals. In connexion with these instructions, men were admonished that all 'extravagance and violence of language' should be carefully avoided[1].

Asoka's practice.

Asoka openly avowed his readiness to act upon these latitudinarian principles by doing reverence to men of all sects, whether ascetics or householders, by means of donations and in other ways. The Cave Inscriptions, which record costly gifts bestowed upon the Ājīvikas, a sect of self-mortifying ascetics, more nearly allied to the Jains than the Buddhists, testify that Asoka, like many other ancient kings of India, really adopted the policy of universal toleration and concurrent endowment.

Limitations.

But his toleration, although perfectly genuine, must be

[1] Rock Edict III.

understood with two limitations. In the first place, all Indian religions, with which alone Asoka was concerned, had much in common, and were all alike merely variant expressions of Hindu modes of thought and feeling. There was no such gap dividing them as that which yawns between Islam and Purānic Brahmanism. In the second place, the royal toleration, although perfect as regarding beliefs, did not necessarily extend to all overt practices. Sacrifices involving the death of a victim, which are absolutely indispensable for the correct worship of some of the gods, were categorically prohibited, at least at the capital, from an early period in the reign[1]; and were further restricted, in all parts of the empire, by the code promulgated later in the Pillar Edicts. The conscientious objector was not permitted to allege his conscience as a justification for acts disapproved on principle by the government. Men might believe what they liked, but must do as they were told.

True charity.

While almsgiving was commended, the higher doctrine was taught that 'there is no such charity as the charitable gift of the Law of Piety; no such distribution as the distribution of piety[2].' The sentiment recurs in curiously similar language in Cromwell's earliest extant letter. He wrote from St. Ives:—'Building of hospitals provides for men's bodies; to build material temples is judged a work of piety; but they that procure spiritual food, they that build up spiritual temples, they are the men truly charitable, truly pious[3].'

True ceremonial.

Asoka cared little for ritual, and was inclined to look with some scorn upon ordinary ceremonies, which are, as he observes, 'of doubtful efficacy.' Just as true charity consists in a man's efforts to diffuse a knowledge of the Law of Piety among his fellow creatures, so true ceremonial consists in the fulfilment of that law, which 'bears great fruit'; and includes kind treatment of slaves and servants, honour to teachers, respect for life, and liberality to ascetics and

[1] Rock Edict I.
[2] Rock Edict XI.
[3] Letter dated Jan. 11, 1635, in Carlyle's edition.

Brahmans. These things, with others of the same kind, are called 'the ceremonial of piety[1].'

Virtues inculcated.

The preacher looked to men's hearts rather than to their outward acts, and besought his congregation, the inhabitants of a vast empire, to cultivate the virtues of 'compassion, liberality, truth, purity, gentleness, and saintliness.' He hoped that the growth of piety would be promoted by the imperial regulations devised for that purpose; but, while enforcing those regulations with all the power of an autocrat, he relied more upon the meditations of individuals, stimulated by his teaching. 'Of these two means,' he says, 'pious regulations are of small account, whereas meditation is of greater value[2].'

Official propaganda.

Notwithstanding his avowal of the comparative powerlessness of regulations, the emperor did not neglect to provide official machinery for the promulgation of his doctrine, and the enforcement of his orders. All the officers of State, whom, in modern phraseology, we may call Lieutenant-Governors, Commissioners, and District Magistrates, were commanded to make use of opportunities during their periodical tours for convoking assemblies of the lieges, and instructing them in the whole duty of man. Certain days in the year were particularly set apart for this duty, and the officials were directed to perform it in addition to their ordinary work[3].

Censors.

A special agency of Censors was also organized for the purpose of enforcing the regulations concerning the sanctity of animal life, and the observance of filial piety, in the most extended sense. These officers were expressly enjoined to concern themselves with all sects, and with every class of society, not excluding the royal family; while separate officials were charged with the delicate duty of supervising female morals[4]. In practice, this system must have led to much espionage and tyranny; and, if we may judge from the proceedings of kings in later ages, who under-

[1] Rock Edict IX.
[2] Pillar Edict VII.
[3] Rock Edict III; the Kalinga Edicts.
[4] Rock Edicts V, XII; Pillar Edict VII.

took a similar task, the punishments inflicted for breach of the imperial regulations must have been terribly severe.

Similar action of Harsha.

It is recorded by contemporary testimony that in the seventh century King Harsha, who obviously aimed at copying closely the institutions of Asoka, did not shrink from inflicting capital punishment without hope of pardon on any person who dared to infringe his commands by slaying any living thing, or using flesh as food in any part of his dominions [1].

and of Kumārapāla.

In the twelfth century, Kumārapāla, king of Gujarāt in Western India, after his conversion to Jainism in 1159 A.D., took up the doctrine of the sanctity of animal life with the most inordinate zeal, and imposed savage penalties upon violators of his rules. An unlucky merchant, who had committed the atrocious crime of cracking a louse, was brought before the special court at Anhilwāra, and punished by the confiscation of his whole property, the proceeds of which were devoted to the building of a temple. Another wretch, who had outraged the sanctity of the capital by bringing in a dish of raw meat, was put to death. The special court constituted by Kumārapāla had functions similar to those of Asoka's Censors, and the working of the later institution sheds much light upon the unrecorded proceedings of the earlier one [2].

Censors in Kashmīr.

More modern parallels to Asoka's Censors are not lacking. In 1876, when a pious Mahārāja was in power in Kashmīr, breaches of the commandments of the Hindu scriptures were treated by the State as offences, and investigated by a special court composed of five eminent pundits, belonging to families in which the office was hereditary, who determined appropriate penalties [3].

and in the Deccan.

Up to the middle of the nineteenth century, and possibly until a later date, similar hereditary Brahman officers

[1] Beal, *Records*, i, 214.

[2] Bühler, *Ueber das Leben des Jaina Mönches Hemachandra*, Wien, 1889, p. 39. The whole story of Kumārapāla's conversion (pp. 29–42) is instructive as a commentary on the Asoka edicts.

[3] Bühler, 'Report of a Tour,' &c., in *J. Bo. R. A. S.* (1876), vol. xii, Extra No., p. 21.

exercised jurisdiction over offenders charged with breaches of caste rules in Khāndesh, the Deccan, and some parts of the Konkan, and imposed suitable expiation in the shape of fine, penance, or excommunication [1].

These cases, ancient and modern, are sufficient to prove that when Asoka made an innovation by appointing Censors, officers who 'had never been appointed in all the long ages past,' the new departure was in accordance with Hindu notions, and was consequently readily imitated in later times by rulers of various religions.

Almoner's department.

The practical piety of Asoka was exhibited in many works of benevolence, on which he dwells with evident pleasure and satisfaction. His theory of true charity did not hinder him from bestowing liberal alms. The distribution of the charitable grants made by the sovereign and members of the royal family was carefully supervised both by the Censors and other officials, who seem to have been organized in a Royal Almoner's department [2].

Provision for travellers.

Special attention was devoted to the needs of travellers, which have at all times evoked the sympathy of pious Indians. The provision made for wayfarers, including the dumb animals, who were never forgotten by Asoka, is best described in the monarch's own words:—'On the roads,' he says, 'I have had banyan-trees planted to give shade to man and beast; I have had groves of mango-trees planted; and at every half *kōs* I have had wells dug; rest-houses have been erected; and numerous watering-places have been prepared here and there for the enjoyment of man and beast [3].' Distances were carefully marked by pillars erected at convenient intervals, ever since Chandragupta's time.

Relief of sick.

The lively sympathy of Asoka with his suffering fellow creatures, human and animal, also found expression in the extensive provision of relief for the sick. Arrangements for the healing of man and beast were provided not only throughout all provinces of the empire, but also in the friendly

[1] *Calcutta Review* (1851), vol. xv, p. xxv; quoted in *Ind. Ant.* (1903), vol. xxxii, p. 365.

[2] Rock Edicts V, XII; Pillar Edict VII; Queen's Edict.

[3] Pillar Edict VII; Rock Edict II.

independent kingdoms of Southern India and Hellenistic Asia; medicinal herbs and drugs, wherever lacking, being planted, imported, and supplied as needed[1].

Animal hospital at Surat.

The animal hospitals, which existed recently, and may still exist, at Bombay and Surat, may be regarded as either survivals or copies of the institutions founded by the Maurya monarch. The following account of the Surat hospital, as it was maintained late in the eighteenth century, would probably have been applicable with little change to the prototype at Pāṭaliputra.

'The most remarkable institution in Surat is the Banyan Hospital, of which we have no description more recent than 1780. It then consisted of a large piece of ground enclosed by high walls, and subdivided into several courts or wards for the accommodation of animals. In sickness they were attended with the greatest care, and here found a peaceful asylum for the infirmities of old age.

'When an animal broke a limb, or was otherwise disabled, his owner brought him to the hospital, where he was received without regard to the caste or nation of his master. In 1772, this hospital contained horses, mules, oxen, sheep, goats, monkies, poultry, pigeons, and a variety of birds; also an aged tortoise, which was known to have been there seventy-five years. The most extraordinary ward was that appropriated for rats, mice, bugs, and other noxious vermin for whom suitable food was provided[2].'

Foreign propaganda.

The active official propaganda carried on by various agencies throughout the empire and protected states did not satisfy the zeal of Asoka; who burned with a desire to diffuse the blessings of both his ethical system and distinctive Buddhist teaching in all the independent kingdoms with which he was in touch; and with this purpose organized an efficient system of foreign missions worked under his personal supervision, the results of which are visible to this day. His conception of the idea of foreign missions on a grand scale

[1] Rock Edict II.

[2] Hamilton, *Description of Hindostan* (1820), vol. i, p. 718, quarto ed. The 'Banyan,' or mercantile castes, who supported the hospital, are divided between the Jain and Vaishnava religions, both of which vie with Buddhism in an exaggerated regard for the sanctity of animal life.

was absolutely original, and produced a well-considered and successful scheme, carried out with method and thoroughness in conjunction and harmony with his measures of domestic propaganda.

Extent of missions.

Before the year 256 B.C., when the Rock Edicts were published collectively, the royal missionaries had been dispatched to all the protected states and tribes on the frontiers of the empire, to the independent kingdoms of Southern India, to Ceylon, and to the Hellenistic monarchies of Syria, Egypt, Cyrene, Macedonia, and Epirus, then governed respectively by Antiochos Theos, Ptolemy Philadelphos, Magas, Antigonos Gonatas, and Alexander. The missionary organization thus embraced three continents, Asia, Africa, and Europe.

Protected states and tribes.

The protected states and tribes brought in this way within the circle of Buddhist influence included the Kambōjas of Tibet[1], with other Himalayan nations; the Gandhāras and Yavanas of the Kābul valley and regions still further west; the Bhojas, Pulindas, and Pitēnikas dwelling among the hills of the Vindhya range and Western Ghāts[2]; and the Andhra kingdom between the Krishnā and Godāvarī rivers.

Southern kingdoms.

The Dravidian peoples of the extreme south, below the thirteenth degree of latitude, being protected by their remoteness, had escaped annexation to the northern empire. In Aśoka's time their territories formed four independent kingdoms, the Chola, Pāndya, Keralaputra, and Satiyaputra. The capital of the Chola kingdom was probably Uraiyūr, or Old Trichinopoly, and that of the Pāndya realm was doubtless Korkai in the Tinnevelly District. The Keralaputra state comprised the Malabar coast south of the Chandragiri river, and the Satiyaputra country may be identified with the region where the Tulu language is spoken, of which Mangalore is the centre. With all these kingdoms Asoka was on

[1] Nepalese tradition applies the name *Kambōja-deśa* to Tibet (Foucher, *Iconographie bouddhique*, p. 134).

[2] Pitēnikas, probably at Paithān on Upper Godāvarī; Bhojas, nearer the Narmadā, or perhaps towards the Konkan coast (*Bomb. Gaz.*, vol. i, part ii, p. 277); Pulindas, among the Vindhya hills near the Narmadā (ibid., p. 138).

such friendly terms that he was at liberty to send his missionaries to preach to the people, and even to found monasteries in several places. One such institution was established by his younger brother Mahendra in the Tanjore District, where its ruins were still visible nine hundred years later[1].

An ancient Chinese writer assures us that 'according to the laws of India, when a king dies, he is succeeded by his eldest son (*Kumārarāja*); the other sons leave the family and enter a religious life, and they are no longer allowed to reside in their native kingdom[2].' This compulsory withdrawal from secular affairs did not necessarily imply the disappearance of the younger brother into obscurity. The church in India, especially Buddhist India, as in Roman Catholic Europe, offered a career to younger sons, and the able ecclesiastic sometimes attained higher fame than his royal relative. Mahendra's assumption of the yellow robe, in accordance with the rule above stated, was, in the first instance, probably due to political necessity rather than to free choice; but, whatever motive may have led him to adopt the monastic life, he became a devout and zealous monk and a most successful missionary. Princes as monks.

When Asoka determined to extend his propaganda to Ceylon, he selected as head of the mission his monk brother, who probably was already settled at his monastery in Southern India, and thence crossed over to Ceylon with his four colleagues. The teaching of the preachers, backed as it was by the influence of a monarch so powerful as Asoka, was speedily accepted by King Tissa of Ceylon and the members of his court, and the new religion soon gained a hold on the affections of the people at large. Mahendra spent the rest of his life in Ceylon, and devoted himself to the establishment and organization of the Buddhist church in the island, where he is revered as a saint. His ashes rest under a great cupola or *stūpa* at Mihintalē, one of the most remarkable among the many notable Buddhist monuments which are the glory of Ceylon. Mahendra in Ceylon

[1] Beal, *Records*, ii, 231.

[2] Ma-twan-lin, cited in *Ind. Ant.* ix, 22.

Sinhalese legend.

The Mahāvamsa chronicle, which gives a list of Asoka's missionaries and the countries to which they were deputed, makes no mention of the missions to the Tamil kingdoms of Southern India. This reticence is probably to be explained by the fierce hostility between the Sinhalese and the Tamils of the mainland, which lasted for centuries. If I am right in believing that Mahendra migrated from his monastery near Tanjore to the island; this fact would have been most distasteful to the monks of the Great Vihāra, who could not bear to think that they were indebted to a resident among the hated Tamils for instruction in the rudiments of the faith, and much preferred that people should believe their religion to have come direct from the Holy Land of Buddhism. Some motive of this kind seems to have originated the Sinhalese legend of Mahendra, who is represented as an illegitimate son of Asoka, and is said to have been followed by a sister named Sanghamitrā ('Friend of the Order'), who did for the nuns of Ceylon all that her brother did for the monks. This legend, which is overlaid by many marvellous inventions, is fiction[1]. The true version, representing Mahendra as the younger brother of Asoka, was well remembered at the imperial capital Pātaliputra, where Fa-hien, at the beginning of the fifth century, was shown the hermitage of Asoka's saintly brother; and it was still the only version known to Hiuen Tsang in the seventh century. Even when the latter pilgrim took down the Sinhalese legends from the lips of the island monks whom he met at Kānchī, he applied the stories to the brother, not to the son of Asoka[2].

Alleged mission to Pegu.

The Mahāvamsa seems also to err in attributing to Asoka the dispatch of missionaries to Pegu (*Sovanabhūmi*). No such mission is mentioned in the inscriptions, and it is very improbable that Asoka had any dealings with the countries to the east of the Bay of Bengal. His face was turned westwards towards the Hellenistic kingdoms. The Ceylon form of Buddhism appears to have been introduced into Burma and Pegu at a very much later date; and there is

[1] See *Ind. Ant.*, vol. xxxii (1903), p. 364. [2] Beal, *Records*, ii, 246.

reason to believe that the earliest Burmese Buddhism was of the Tantric Mahāyāna type, imported direct from Northern India many centuries after Asoka's time[1].

Missions to Hellenistic kingdoms.

Unfortunately no definite record has been preserved of the fortunes of the Buddhist missions in the Hellenistic kingdoms of Asia, Africa, and Europe; nor are the names of the missionaries known. The influence of Buddhist doctrine on the heretical Gnostic sects appears to be undoubted; and many writers have suspected that more orthodox forms of Christian teaching owe some debt to the lessons of Gautama; but the subject is too obscure for discussion in these pages.

Buddhism became a world religion.

It is, however, certain that Asoka, by his comprehensive and well-planned measures of evangelization, succeeded in transforming the doctrine of a local Indian sect into one of the great religions of the world. The personal ministry of Gautama Buddha was confined to a comparatively small area, comprising about four degrees of latitude and as many of longitude, between Gayā, Allāhābād, and the Himalaya. Within these limits he was born, lived, and died. When he died, about 487 B.C., Buddhism was merely a sect of Hinduism, unknown beyond very restricted limits, and with no better apparent chance of survival than that enjoyed by many other contemporary sects now long forgotten.

The effective organization of the monastic system by the Buddhists was probably the means of keeping their system alive and in possession of considerable influence in the Gangetic valley for the two centuries and a quarter which elapsed between the death of Gautama and the conversion of Asoka. His imperial patronage, gradually increasing as his faith grew in intensity, made the fortune of Buddhism, and raised it to the position which enables it still to dispute with Christianity the first place among the religions of the world, so far as the number of believers is concerned.

The work of Asoka.

Asoka did not attempt to destroy either Brahmanical Hinduism or Jainism; but his prohibition of bloody sacri-

[1] Temple, 'Notes on Antiquities in Rāmaññadesa' (*Ind. Ant.*, vol. xxii (1893), p. 339).

fices, the preference which he openly avowed for Buddhism, and his active propaganda undoubtedly brought his favourite doctrine to the front, and established it as the dominant religion both in India and Ceylon. It still retains that position in the southern island, but has vanished from the land of its birth, and has failed to retain its grasp upon many of its distant conquests.

Still, notwithstanding many failures, fluctuations, developments, and corruptions, Buddhism now commands, and will command for countless centuries to come, the devotion of hundreds of millions of men. This great result is the work of Asoka alone, and entitles him to rank for all time with that small body of men who may be said to have changed the faith of the world.

Compari-on with Constan-ine.

The obvious comparison of Asoka with Constantine has become a commonplace, but, like most historical parallels, it is far from exact. Christianity, when the emperor adopted it as the state creed, was already a power throughout the Roman Empire, and Constantine's adherence was rather an act of submission to an irresistible force than one of patronage to an obscure sect. Buddhism, on the contrary, when Asoka accorded to it his invaluable support, was but one of many sects struggling for existence and survival, and without any pretension to dictate imperial policy. His personal action, probably prompted and directed by his teacher Upagupta, was the direct cause of the spread of the doctrine beyond the limits of India; and, if a Christian parallel must be sought, his work is comparable with that of Saint Paul, rather than with that of Constantine.

Upagup-

Upagupta, to whom the conversion of Asoka is ascribed, is said to have been the son of Gupta, a perfumer, and to have been born either at Benares or Mathurā. Probably he was a native of the latter city, where the monastery built by him still existed in the seventh century. Tradition also associated his name with Sind, in which country he is said to have made frequent missionary journeys[1].

[1] Beal, *Records*, i, 182; ii, 88, 273; Growse, *Mathurā*, 3rd ed., p. 142; Cunningham, *Reports*, xx, 32. The identity of Tissa, son of

The vigorous and effective action taken by Asoka to propagate his creed and system of morals is conclusive proof of his absolute honesty of purpose, and justifies the modern reader in giving full credence to the devout professions made by him in the edicts. 'Work I must,' he observed, 'for the public benefit'; and work he did. The world still enjoys the fruit of his labours; and his words, long lost, but now restored to utterance, ring with the sound of sincerity and truth. Asoka's energy.

Asoka was a hard-working king, as unwearied in business as Philip II of Spain, ready to receive reports 'at any hour and any place,' and yet dissatisfied with the outcome of his industry. 'I am never,' he laments, 'fully satisfied with my exertions and dispatch of business.' Probably he worked too hard, and would have effected still more if he had done less. But his ideal of duty was high, and like the Stoic philosopher, he felt bound to obey the law of his nature, and to toil on, be the result success or failure. and industry.

The character of Asoka must be deduced from his words. The style is of the man, and I firmly believe that the edicts express his thoughts in his own words. They are written in a style far too peculiar and distinctive to be the work of a Secretary of State, and are alive with personal feeling. No secretary would have dared to put in his master's mouth the passionate expressions of remorse for the misery caused by the Kalinga war, leading up to the resolve to eschew aggressive warfare for the rest of his life, and the declaration that 'although a man do him an injury, His Majesty holds that it must be patiently borne, as far as it possibly can be borne[1].' Character of Asoka

The edicts reveal Asoka as a man who sought to combine the piety of the monk with the wisdom of the king, and to make India the kingdom of righteousness as he conceived it, a theocracy without a God; in which the government should

Moggali, the hero of the Ceylon tales, with the real personage Upagupta has been demonstrated by Lt.-Col. Waddell (*J. A. S. B.*, 1897, part i, p. 76; *Proc. A. S. B.*, 1899, p. 70). There is no reason to identify Tissa with the Mogaliputa of the Sāñchi relic caskets (*Bhilsa Topes*, pp. 115, 120).

[1] Rock Edict XIII.

act the part of Providence, and guide the people in the right way. Every man, he maintained, must work out his own salvation, and eat the fruit of his deeds. 'The fruit of exertion is not to be obtained by the great man only; because even the small man by exertion can win for himself much heavenly bliss; and for this purpose was given the precept—"Let small and great exert themselves[1]."' The government could point out the road, but each man must travel it for himself.

Reverence, compassion, truthfulness, and sympathy were the virtues which he inculcated; irreverence, cruelty, falsehood, and intolerance were the vices which he condemned. The preacher was no mere sermon-writer. He was a man of affairs, versed in the arts of peace and war, the capable ruler of an immense empire, a great man, and a great king.

Asoka's queens.

Asoka, like all Oriental monarchs, was a polygamist, and had at least two consorts, who ranked as queens. The name of the second of these ladies, Kārūvakī, is preserved in a brief edict signifying the royal pleasure that her charitable donations should be regarded by all officials concerned as her act and deed, redounding to her accumulation of merit. She is described as the mother of Tīvara, who may be considered as a favourite child of the aged emperor at the time the edict was issued, late in his reign.

Legend of Kunāla.

Tradition avers that his faithful chief queen for many years was named Asandhimitrā, and that when she died, and Asoka was old, he married a dissolute young woman named Tishyarakshitā; concerning whom and her step-son Kunāla, the old folk-lore tale, known to the Greeks as that of Phaedra and Hippolytus, is related with much imaginative embellishment. But folk-lore is not history, and the pathetic story of the blinded Kunāla must not be read or criticized as matter-of-fact narrative. The legend appears in diverse forms with various names.

Legend of Jalauka.

Another son of Asoka, named Jalauka, who plays a large part in Kashmīr tradition, although rather a shadowy per-

[1] Minor Rock Edict I (Rūpnāth)

sonage, has more appearance of reality than Kunāla. He was reputed to have been an active and vigorous king of Kashmīr, who expelled certain intrusive foreigners, and conquered the plains as far as Kanauj. He was hostile to Buddhism and devoted to the worship of Siva and the Divine Mothers, in whose honour he and his queen, Isānadēvī, erected many temples at places which can be identified. But the story of Jalauka, notwithstanding the topographical details, is essentially legendary, and no independent corroboration of the Kashmīr tradition has been discovered[1].

Tīvara, the son mentioned in the Queen's Edict, is not heard of again, and may have predeceased his father. Dasaratha, the grandson of Asōka, who is described in the *Vishnu Purāna* as the son of Suyasas, or Suparsva, was certainly a reality, being known from brief dedicatory inscriptions on the walls of cave-dwellings at the Nāgārjuni Hills, which he bestowed upon the Ajīvikas, as his grandfather had done in the neighbouring Barābar Hills. The script, language, and style of Dasaratha's records prove that his date was very close to that of Asoka, whom probably he directly succeeded. Assuming this to be the fact, the accession of Dasaratha may be dated in 231 B.C. His reign appears to have been short, and is allotted (under other names) eight years in two of the Purānas. Daśaratha.

The whole duration of the Maurya dynasty according to Purānic authority was 137 years, and if this period be accepted and reckoned from the accession of Chandragupta in 321 B.C., the dynasty must have come to an end in 184 B.C., which date is certainly approximately correct. Four princes who succeeded Dasaratha, and each reigned for a few years, are mere names[2]. The empire seems to have broken up very soon after Asoka's death, his descendants, whose names are recorded in the Purānic lists, retain- Decline and fall of the Maurya dynasty.

[1] Stein, transl. *Rājatarangini*, bk. i, vv. 108-52. One of the confused Tibetan traditions assigns eleven sons to Asoka (Schiefner, *Tāranāth*, p. 48).

[2] Sangata, Śālišūka, Somaśarman, Śatadhanvan. The existence of Śālišūka is confirmed by the early astronomical work, the *Gārgi Samhitā*, which alludes to him in the well-known historical passage, quoted *post*, p. 193.

ing only Magadha and the neighbouring home provinces. The Andhra protected state between the Krishnā and Godāvarī rivers was among the earliest defections, and rapidly grew into a powerful kingdom, stretching right across India, as will be narrated in the next chapter. The last king of the imperial Maurya line, a weak prince named Brihadratha, was treacherously assassinated by his commander-in-chief, Pushyamitra.

Local Maurya Rājas.

But descendants of the great Asoka continued as local Rājas in Magadha for many centuries; the last of them being Pūrna-varman, who was nearly contemporary with the Chinese pilgrim, Hiuen Tsang, in the seventh century[1].

Petty Maurya dynasties, probably connected in some way with the imperial line, ruled in the Konkan, between the Western Ghāts and the sea, and some other parts of Western India, during the sixth, seventh, and eighth centuries, and are frequently mentioned in inscriptions[3].

[1] Beal, *Records*, ii, 118, 174.

[2] Fleet, 'Dynasties of the Kanarese Districts,' 2nd ed., in *Bombay Gazetteer*, vol. i, part ii, pp. 382–4.

CHAPTER VIII

THE SUNGA, KANVA, AND ANDHRA DYNASTIES, 184 B.C. TO 236 A.D.

The Sunga Dynasty

Pushyamitra, the commander-in-chief, having slain his master Brihadratha Maurya, and imprisoned the minister, usurped the vacant throne, and established himself as sovereign of the now contracted Maurya dominions[1]; thus founding a dynasty known to history as that of the Sungas[2].

184 B.C. Usurpation of Pushyamitra Śunga.

The capital continued to be, as of old, Pāṭaliputra, and probably all the central or home provinces of the empire recognized the usurper's authority, which extended to the south as far as the Narmadā river[3], and presumably embraced the territories in the Gangetic basin, corresponding with the modern Bihār, Tirhūt, and the United Provinces of Agra and Oudh. It is unlikely that either the later Mauryas or the Sungas exercised any jurisdiction in the Panjāb. Wilson's

Extent of Śunga dominions.

[1] The Purānic account of Pushyamitra's usurpation is confirmed by Bāna (seventh century), who evidently had access to documents now lost. His text is: *Pratijñā durbalaṁ cha baladarśanavyapadeśa-darśitāśesha-sainyaḥ svāmīnr andryo Mauryaṁ Brihadrathaṁ pipesha Pushpamitraḥ svāminam* ‖ Bühler (*Ind. Ant.* ii, 363) translates: 'And reviewing the whole army, under the pretext of showing him his forces, the mean general Pushpamitra crushed his master, Brihadratha the Maurya, who was weak of purpose.' The rendering by Cowell and Thomas (*Harṣacarita*, transl. p. 193) differs but slightly. They translate the first clause: 'having displayed his whole army on the pretext of manifesting his power.' Bühler's version is to be preferred.

[2] Manuscripts usually read Pushpamitra, but Pushyamitra is the correct form (Bühler, *Ind. Ant.* ii, 362). The dynastic name Śunga is attested by the Purānas, Bāna (p. 193), and the Barhut (Bharhut) inscription beginning with *Suganaṁ rajye*, 'during the reign of the Śungas' (*Arch. S. W. I.* v, 73; *Ind. Ant.* xiv, 138, with facsimile).

[3] 'The Queen [of Agnimitra, son of Pushyamitra] has a brother of inferior caste, Virasena by name, he has been placed by the king in command of a frontier fortress on the banks of the Mandākinī' (Introd. to *Mālavikāgnimitra*). Mr. Tawney (transl., p. 36) notes that 'the Mandākinī here probably means the Narmadā (Nerbudda). One of the Bombay manuscripts reads the Prākrit equivalent of Narmadā.'

belief that the arms of Pushyamitra reached the Indus was due to a misunderstanding [1].

155-3 B.C. Invasion of Menander.

During the latter years of his reign, the usurper was threatened by serious dangers menacing from both east and west. Menander, a relative of the Bactrian monarch Eukratides, and king of Kābul and the Panjāb, formed the design of emulating the exploits of Alexander, and advanced with a formidable force into the interior of India. He annexed the Indus delta, the peninsula of Surāshtra (Kāthiāwār), and some other territories on the western coast; occupied Mathurā on the Jumna; besieged Madhyamikā (now Nāgarī near Chitōr) in Rājputāna; invested Sākētam in southern Oudh; and threatened Pātaliputra, the capital.

Invasion of Khāravēla.

About the same time, or a little earlier, Khāravēla, king of Kalinga on the coast of the Bay of Bengal, invaded Magadha. He claims to have won some successes, and to have humbled his adversary, but whatever advantage he gained would seem to have been temporary, or to have affected only the eastern frontier of the Magadhan kingdom [2].

Repulse of Menander.

The more formidable invasion of Menander was certainly repelled after a severe struggle, and the Greek king was obliged to retire to his own country, but probably retained his conquests in Western India for a few years longer [3].

[1] Wilson, *Theatre of the Hindus*, ii, 353; Cunningham, *Num. Chron.*, 1870, p. 227.

[2] The inscription of Khāravēla, king of Kalinga (Orissa), incised on the rock of the Hāthigumphā cave in the Udayagiri hill, nineteen miles south of Kaṭāk (Cuttack), although sadly mutilated, is one of the most interesting epigraphic monuments of India. It recounts the history of the reign up to the thirteenth year, and is dated in the year 164 expired, and 165 current, of the Maurya era. No other reference to that era is known. Assuming that the Maurya era was reckoned from the coronation of Chandragupta Maurya, and that that event occurred in 321 B.C., the date is equivalent to (321-164) 157 B.C. If the Maurya era was identical with the Seleukidan, the date of the inscription will be nine years later. Khāravēla in his fifth year repaired a work constructed by Nanda Rāja. In his twelfth year he advanced to the Ganges (158 B.C.), and claims to have humbled the king of Magadha, *scil.* Pushyamitra. Nanda Rāja is then again mentioned. Khāravēla was himself a Jain, but, like Asoka, honoured all sects (*savapāsaṇḍapūjako*). The translation in Cunningham's *Corpus, Inscriptions of Asoka*, p. 132, is not to be depended on. The only authentic version is that by Bhagwān Lāl Indraji (*Actes du Sixième Congrès Or.*, tome iii, pp. 174-7, Leide, 1885).

[3] See Appendix I at end of this

India and Europe.

Thus ended the last attempt by a European general to conquer India by land. All subsequent invaders from the western continent have come in ships, trusting to their command of the sea, and using it as their base. From the repulse of Menander in 153 B.C. until the bombardment of Calicut by Vasco da Gama in 1502 A.D. India enjoyed immunity from European attack; and it is unlikely that the invasion of India by land will be seriously undertaken ever again.

Agnimitra's war with Vidarbha

During the progress of these wars the outlying southern provinces extending to the Narmadā river were administered by the Crown Prince, Agnimitra, as viceroy, who had his capital at Vidisā, the modern Bhīlsā on the Betwā in Sindhia's territory. Agnimitra's youthful son Vasumitra was employed on active service under the orders of the king, his grandfather. Pushyamitra, who at this time must have been advanced in years, resolved to crown his military successes by substantiating and proclaiming a formal claim to the rank of Lord Paramount of Northern India. His pretensions received confirmation by the success of Agnimitra in a local war with his southern neighbour, the Rāja of Vidarbha (Berār), which resulted in the complete defeat of the Rāja, who was obliged to cede half of his dominions to a rival cousin; the river Varadā (Warda) being constituted the boundary between the two principalities.

Pushyamitra determined to revive and celebrate with appropriate magnificence the antique rite of the horse-sacrifice (*aśvamedha*), which, according to immemorial tradition, could only be performed by a paramount sovereign, and involved as a preliminary a formal and successful challenge to all rival claimants to supreme power, delivered after this fashion:—

Aśvamedha, or horse-sacrifice.

'A horse of a particular colour was consecrated by the performance of certain ceremonies, and was then turned loose to wander for a year. The king, or his representative, followed the horse with an army, and when the animal

this chapter, 'The Invasion of Menander,' and the Date of Patañjali.'

entered a foreign country, the ruler of that country was bound either to fight or to submit. If the liberator of the horse succeeded in obtaining or enforcing the submission of all the countries over which it passed, he returned in triumph with all the vanquished Rājas in his train; but, if he failed, he was disgraced, and his pretensions ridiculed. After his successful return, a great festival was held, at which the horse was sacrificed [1].'

Yavanas. The command, at least nominally, of the guard attendant on the consecrated steed liberated by Pushyamitra was entrusted to his young grandson, Vasumitra, who is said to have encountered and routed a band of certain Yavanas, or western foreigners, who took up the challenge on the banks of the river Sindhu, which now forms the boundary between Bundēlkhand and the Rājputāna states [2]. These disputants may have been part of the division of Menander's army which had undertaken the siege of Madhyamikā in Rājputāna.

Celebration of the sacrifice. The Yavanas and all other rivals having been disposed of in due course, Pushyamitra was justified in his claim to rank as the paramount power of Northern India, and straightway proceeded to announce his success by a magnificent celebration of the sacrifice at his capital. The dramatist, who has so well preserved the traditions of the time, professes to record the very words of the invitation addressed by the victorious king to his son the Crown Prince, as follows:—

'May it be well with thee! From the sacrificial enclosure the commander-in-chief Pushpamitra sends this message to his son Agnimitra, who is in the territory of Vidisā, affectionately embracing him. Be it known unto thee that I, having been consecrated for the *Rājasūya* [i. e. *aśvamedha*] sacrifice, let loose free from all check or curb a horse which was to be brought back after a year, appointing Vasumitra as its defender, girt with a guard of a hundred Rājpūts. This very horse wandering on the right [or "south"] bank of the Sindhu was claimed by a cavalry squadron of the Yavanas. Then there was a fierce struggle between the two forces. Then Vasumitra, the mighty bowman, having over-

[1] Dowson, *Classical Dict.*, s. v. Aśvamedha.
[2] Not the Indus.

come his foes, rescued by force my excellent horse, which they were endeavouring to carry off. Accordingly, I will now sacrifice, having had my horse brought back to me by my grandson, even as Ansumat brought back the horse to Sagara. Therefore, you must dismiss anger from your mind, and without delay come with my daughters-in-law to behold the sacrifice[1].'

Patañjali.

The performance of the solemn rite was probably witnessed by the celebrated grammarian Patanjali, who alludes to the event in terms which imply that it occurred in his time.

Beginning of Brahmanical reaction.

The exaggerated regard for the sanctity of animal life, which was one of the most cherished features of Buddhism, and the motive of Asoka's most characteristic legislation, had necessarily involved the prohibition of bloody sacrifices, which are essential to certain forms of Brahmanical worship, and were believed by the orthodox to possess the highest saving efficacy. The memorable horse-sacrifice of Pushyamitra marked the beginning of the Brahmanical reaction, which was fully developed five centuries later in the time of Samudragupta and his successors.

Pushyamitra not a persecutor.

But the revival of the practice of sacrifice by an orthodox Hindu ruler did not necessarily involve persecution of Jains and Buddhists who abhorred the rite. There is no evidence that any member of those sects was ever compelled to sacrifice against his will, as, under Buddhist and Jain domination, the orthodox were forced to abstain from ceremonies regarded by them as essential to salvation. Pushyamitra has been accused of persecution, but the evidence is merely that of a legend of no authority[2].

[1] *Mālavikāgnimitra*, 'The Story of Mālavikā and Agnimitra,' Act v, transl. Tawney, p. 78, with the substitution of the word 'forces' for 'hosts,' which is not suitable. Abstracts of the plot are given by Wilson (*Theatre of the Hindus*, vol. ii, pp. 345–53, and Sylvain Lévi, *Théâtre Indien*, pp. 165–70). It has been translated into Latin by Jullberg (Bonn, 1840), into English by Tawney (Calcutta, 1875), into German by Weber (Berlin, 1856), and twice into French by Foucaux and Victor Henry (Paris, 1877, 1889). The historical tradition seems to be authentic. Kālidāsa, the author, probably lived during the Gupta period in the fifth, or possibly, the fourth century. For the Sagara legend see Dowson, *Classical Dictionary*, s. v.

[2] *Divyāvadāna* in Burnouf, *Introduction*, pp. 433, 434. The same romance is responsible for the fiction that Asoka offered a reward for the head of every Brahman ascetic.

Persecutions in India.

But, although the alleged proscription of Buddhism by Pushyamitra is not supported by evidence, and it is true that the gradual extinction of that religion in India was due in the main to causes other than persecution; it is also true that from time to time fanatic kings indulged in savage outbursts of cruelty, and committed genuine acts of persecution directed against Jains or Buddhists as such. Well-established instances of such proceedings will be met with in the course of this history, and others, which do not come within its limits, are on record. That such outbreaks of wrath should have occurred is not wonderful, if we consider the extreme oppressiveness of the Jain and Buddhist prohibitions when ruthlessly enforced, as they certainly were by some Rājas, and probably by Asoka. The wonder rather is that persecutions were so rare, and that as a rule the various sects managed to live together in harmony, and in the enjoyment of fairly impartial official favour [1].

148 B.C. The later Śungas.

When Pushyamitra, some five years subsequent to the retreat of Menander, died, after a long and eventful reign, he was succeeded by his son the Crown Prince, Agnimitra, who had governed the southern provinces during his father's lifetime. He reigned but a few years, and was succeeded by Sujyeshtha, probably a brother, who was followed seven years later by Vasumitra, a son of Agnimitra, who as a youth had guarded the sacrificial horse on behalf of his aged grandfather. The next four reigns are said to have been abnormally short, amounting together to only seventeen years. The inference that the extreme brevity of these reigns

Tāranāth, as interpreted by Vassilief (*Le Bouddisme*, p. 50), does not impute the guilt of persecution to Pushyamitra.

[1] The reality of religious persecution of Buddhism in India, denied by Rhys Davids (*J. Pāli Text Soc.*, 1896, pp. 87-92), is affirmed by Hodgson, Sewell, and Watters (ibid., pp. 107-10). The instance of Śaśānka, described by the nearly contemporary Hiuen Tsang (Beal, *Records*, i, 212; ii, 42, 91, 118, 121), is fully proved. The case against Mihirakula is almost as strong. In ancient times Tibet and Khotan were closely connected with India. Tibetan history records a persecution of Buddhism by king Glang Darma, about 840 A.D. (Rockhill, *Life of the Buddha*, p. 226), and a similar event is recorded in Khotan annals (ibid., pp. 243-5). A terrible persecution of the cognate religion Jainism occurred in Southern India (Elliot, *Coins of Southern India*, p. 126).

indicates a period of confusion during which palace revolutions were frequent is strongly confirmed by the one incident of the time which has survived in tradition. Sumitra, another son of Agnimitra, who was, we are told, inordinately devoted to the stage, was surprised when in the midst of his favourite actors by one Mitradeva, who 'severed his head with a scimitar, as a lotus is shorn from its stalk[1].' The ninth king, Bhāgavata, is credited with a long reign of twenty-six years, but we know nothing about him. The tenth king, Devabhūti or Devabhūmi, was, we are assured, a man of licentious habits, and lost his life while engaged in a discreditable intrigue. The dynasty thus came to an unhonoured end after having occupied the throne for a hundred and twelve years[2].

The Kānva or Kānvāyana Dynasty.

The plot which cost the royal debauchee, Devabhūti, his throne and life was contrived by his Brahman minister Vasudeva, who seems to have controlled the state even during the lifetime of his nominal master[3]. Mitradeva, the slayer of Prince Sumitra, probably belonged to the same powerful family, which is known to history as that of the Kānvas, or Kānvāyanas. There is reason to believe that the later Sunga kings enjoyed little real power, and were puppets in the hands of their Brahman ministers, like the Mahratta Rājas in the hands of the Peshwas. But the

? B. C. Vasudeva Kāṅva.

[1] Bāṇa, *Harṣa-carita*, ch. vi; Cowell and Thomas, transl., p. 193.

[2] The 'Mitra' coins, of several kinds, found in Oudh, Rohilkhand, Gōrakhpur, &c., sometimes assumed to belong to the Śuṅgas, cannot be utilized safely as documents for that dynasty. Only one name on the coins, that of Agnimitra, agrees with the Purāṇic lists. For detailed descriptions see Carlleyle and Rivett-Carnac, *J. A. S. B.*, 1890, part i, pp. 21–8, 87–90, with plates; Cunningham, *Coins of Ancient India*, pp. 69, 74, 79, 93.

[3] 'These are the ten Śuṅgas, who will govern the kingdom for a hundred and twelve years. Devabhūti, the last Śuṅga, being addicted to immoral indulgences, his minister, the Kāṅwa, named Vasudeva, will murder him, and usurp the kingdom' (*Vishṇu Purāṇa*, ed. Wilson and Hall, vol. iv, p. 192).

'In a frenzy of passion the overlibidinous Çuṅga was at the instance of his minister Vasudeva reft of his life by a daughter of Devabhūti's slave-woman disguised as his queen' (Bāṇa, *Harṣa-carita*, ch. vi, transl. Cowell and Thomas, p. 193).

distinct testimony of both the Purānas and Bāna that Devabhūti, the tenth and last Sunga, was the person slain by Vasudeva, the first Kānva, forbids the acceptance of Professor Bhandarkar's theory that the Kānva dynasty should be regarded as contemporary with the Sunga[1].

73–27 B.C. The later Kānvas.

Vasudeva seized the throne rendered vacant by his crime, and was succeeded by three of his descendants. The whole dynasty, comprising four reigns, covers a period of only forty-five years. The figures indicate, as in the case of the Sungas, that the times were disturbed, and that succession to the throne was often effected by violent means. Nothing whatever is known about the reigns of any of the Kānva kings. The last of them was slain in 27 B.C. by a king of the Andhra or Sātavāhana dynasty, which at that time possessed wide dominions stretching across the tableland of the Deccan from sea to sea. Although no coins or monuments directly connecting the Andhra monarchy with Pāṭaliputra the ancient imperial capital have yet been discovered, it is probable that the Andhra kings for a time controlled the kingdom of Magadha. The most ancient coins of the dynasty at present known are of northern type, and bear the name of Sāta, who may have been the slayer of Susarman, the last Kānva. The Andhra coinage from first to last has many affinities with the mintages of the north, which may be readily explained, if the dynasty really held Magadha as a dependency for a considerable period[2].

Identity of the Andhra king.

The Purānas treat the whole Andhra dynasty as following the Kānva, and consequently identify the slayer of the last Kānva prince with Simuka or Sipraka, the first of the Andhra line. But, as a matter of fact, the independent Andhra dynasty had begun about 220 B.C., long before the suppression of the Kānvas in 27 B.C., and the Andhra king who slew Susarman cannot possibly have been Simuka. It

[1] *E. Hist. of Dekkan*, 2nd ed. in *Bomb. Gaz.*, vol. i, part ii, p. 163. I adopted this theory in my 'Andhra Dynasty' (*Z. D. M. G.*, 1902, p. 658)—but now reject it.

[2] See the author's paper on the 'Andhra Coinage' in *Z. D. M. G.*, 1908, pp. 605–27. The coins with the legend *Śrī Sātasa* (*Sara Satasa*, without vowel marks) are published and figured for the first time on p. 615.

is impossible to affirm with certainty who he was, because the dates of accession of the various Andhra princes are not known with accuracy. The intermediate dates inserted in the chronological table at the end of this chapter are merely rough approximations to the truth, being based upon the lengths of reigns as stated in the Purānas, which are known to be untrustworthy. In three cases (kings Nos. 23, 24, 27) where the Purānic lengths of the reigns can be checked by inscriptions, the Purānas are proved to be in error. All that can be affirmed at present is that the slayer of Susarman, the last Kānva, must have been one of three Andhra kings, namely No. 12, Kuntala Sātakarni, No. 13, Sāta Sātakarni, or No. 14, Pulumāyi I, whose reigns collectively are assigned a period of forty years. The year 27 B.C. may be accepted as the true date of the extinction of the Kānva dynasty; because it depends, not on the duration assigned to each several reign, but on the periods of 112 and 45 years respectively allotted to the Sunga and Kānva dynasties, which seem worthy of credence; and this date, 27 B.C., apparently must fall within the limits of one or other of the three reigns named.

Andhra Dynasty.

Before proceeding to narrate the history of the Andhra kings after the extinction of the Kānva dynasty we must cast back a glance to the more distant past, and trace the steps by which the Andhra kingdom became one of the greatest powers in India. Earliest mention of the Andhras.

In the days of Chandragupta Maurya and Megasthenes the Andhra nation, probably a Dravidian people, now represented by the large population speaking the Telugu language, occupied the deltas of the Godāvarī and Krishnā (Kistna) rivers on the eastern side of India, and was reputed to possess a military force second only to that at the command of the king of the Prasii, Chandragupta Maurya. The Andhra territory included thirty walled towns, besides numerous villages, and the army consisted of 100,000 300 B.C.

infantry, 2,000 cavalry, and 1,000 elephants [1]. The capital of the state was then Srī Kākulam, on the lower course of the Krishnā [2].

The nation thus described was evidently independent, and it is not known at what time, in the reign either of Chandragupta or Bindusāra, the Andhras were compelled to submit to the irresistible forces at the command of the Maurya kings and recognize the suzerainty of Magadha.

256 B.C. Andhras tributary to Asoka.

When next heard of in Asoka's edicts (256 B.C.) they were enrolled among the tribes resident in the outer circle of the empire, subject to the imperial commands, but doubtless enjoying a considerable degree of autonomy under their own Rāja [3]. The withdrawal of the strong arm of Asoka was the signal for the disruption of his vast empire. While the home provinces continued to obey his feeble successors upon the throne of Pātaliputra, the distant governments shook off the imperial yoke and reasserted their independence.

220 B.C. Kings Simuka and Krishna.

The Andhras were not slow to take advantage of the opportunity given by the death of the great emperor, and very soon after the close of his reign, set up as an independent power under the government of a king named Simuka. The new dynasty extended its sway with such extraordinary rapidity that, in the reign of the second king Krishna (Kanha), the town of Nāsik, near the source of the Godāvarī in the Western Ghāts, was included in the Andhra dominions, which thus stretched across India.

168 B.C. The ally of Khāravēla.

A little later, either the third or fourth king, who is described as Lord of the West, was able to send a force

[1] Pliny, *Hist. Nat.*, book vi, 21, 22, 23, 'from information probably supplied by Megasthenes. The passage is fully discussed in the author's monograph, 'Andhra History and Coinage' (*Z. D. M. G.*, 1902, 1903), to which reference may be made by readers desirous of examining in detail the sources of Andhra history.

[2] Burgess, 'The Stūpas of Amarāvatī and Jaggayapeta,' *A. S. S. I.*, p. 3 (referring to Wilson, *Mackenzie MSS.*, vol. i, introd. p. cxvii, and Campbell, *Telugu Grammar*, introd. p. ii). The site of the ancient town (N. lat. 20° 28′, E. long. 85° 55′) has been cut away by the river (Rea, *Proc. Govt. Madras, Public*, No. 423, dated June 18, 1892).

[3] 'And likewise here, in the king's dominions, among the Yonas and Kambojas, in (?) Nābhaka of the Nābhitis, among the Bhojas and Pitinikas, among the Andhras and Pulindas, everywhere men follow the Law of Piety as proclaimed by His Majesty' (Rock Edict XIII).

of all arms to the aid of his ally, Khāravēla, king of Kalinga in the east, which kingdom had also recovered its independence after the death of Asoka [1].

Nothing more is heard of the Andhra kings until one of them, as above related, in 27 B.C., slew the last of the Kānvas, and no doubt annexed the territory, whatever it was, which still recognized the authority of that dynasty. The Andhra kings all claimed to belong to the Sātavāhana family, and most of them assumed the title of Sātakarni. They are consequently often referred to by one or other of these designations, without mention of the personal name of the monarch, and it is thus sometimes impossible to ascertain which king is alluded to. As already observed, the real name of the slayer of Susarman Kānva is not known.

27 B.C. Extinction of Kānva dynasty.

The name of Hāla, the seventeenth king, by virtue of its association with literary tradition, possesses special interest as marking a stage in the development of Indian literature. In his time, the learned dialect elaborated by scholars, in which the works of Kālīdāsa and other famous poets are composed, had not come into general use as the language of polite literature; and even the most courtly authors did not disdain to seek royal patronage for compositions in the vernacular dialects. On such literature the favour of King Hāla was bestowed, and he himself is credited with the composition of the anthology of erotic verses, called the 'Seven Centuries,' written in the ancient Mahārāshtrī tongue. A collection of tales, entitled the 'Great Story-book,' written in the Paisāchī dialect, and a Sanskrit grammar, arranged with special reference to the needs of students more familiar with the vernacular speech than with the so-called 'classical' language, are attributed to his ministers [2].

68 A.D. King Hāla and Prākrit literature.

[1] 'In the second year, Śātakarni, protecting the west [*abhitayilā Sātakaṇi pachimadisaṁ*], sent a numerous army of horses, elephants, men, and chariots [*scil.* a force of all arms, apparently as an ally]' (Hāthigumphā inscr. in *Actes, Sixième Congrès Or.*, tome iii, p. 174, Leide, 1885).

[2] The *Saptaśataka*, *Bṛihat-kathā*, and *Kātantra* grammar, of which notices will be found in the histories of Sanskrit literature. The latest leading authority on the relations

[84 A.D. Vilivāyakura I.]

The next kings, concerning whom anything is known, are those numbered 21 to 23 in the dynastic list, who form a group, distinguished by peculiar personal names and a distinctive coinage, and are commemorated by a considerable number of inscriptions and coins. Vilivāyakura I, the first of the group, whose accession would seem to indicate a break in the continuity of the dynasty, perhaps due to the ambition of a junior branch, obtained power in 84 A.D., and, according to the Purānas, enjoyed it only for half a year. Some rare coins struck in his western dominions are his sole memorial.

85–138 A.D. Sivālakura and Vilivāyakura II.

He was succeeded by Sivālakura, presumably his son, who, after a reign of twenty-eight years, transmitted the sceptre to Vilivāyakura II, who bore his grandfather's name, in accordance with Hindu custom. His reign of about twenty-five years was distinguished by successful warfare against his western neighbours, the Sakas, Pahlavas, and Yavanas of Mālwa, Gujarāt, and Kāthiāwār[1]. The names of these foreign tribes demand some explanation.

The Śakas.

The Sakas, the Se (Sek) of Chinese historians, were a horde of pastoral nomads, like the modern Turkomans, occupying territory to the west of the Wu-sun horde, apparently situated between the Chu and Jaxartes rivers, to the north of the Alexander mountains[2]. About 160 B.C.,

between the vernacular language and the 'classical,' or 'secondary,' Sanskrit is Professor Otto Franke's book, *Pāli und Sanskrit* (Strassburg, 1902). The learned author uses the term Pāli to designate the ancient Aryan speech of Ceylon and the whole of India below the Himalaya. Sanskrit was not thoroughly established in the south and west during the first millennium A.D., although it was in general use in an incorrect form by the end of the fourth century (p. 74).

[1] The personal names are ascertained from coin legends. The inscriptions denote these kings by epithets indicating the family names of their mothers, a practice perhaps determined by a system of matriarchal descent. Vilivāyakura I is described as Vāśishṭīputra, the son of the lady belonging to the *Vāśishṭa-gotra* or clan-section. Similarly, Sivālakura is called Mādharīputra, and Vilivāyakura II is called Gautamīputra. The later king Yajña Śrī was also a Gautamīputra, and three other kings were Vāśishṭhīputras. Writers on Andhra history have produced much confusion by using these metronymics instead of the personal names.

[2] The approximate position of the Śakas is fixed by M. Chavannes' determination of 'l'ancien territoire des *Ou-suen* [Wu-sun], c'est-à-dire les vallées des rivières Kongès, Tékès, et Ili' (*Turcs Occidentaux*, p. 263). The Kongès and Tékès

they were expelled from their pasture grounds by another similar horde, the Yueh-chi, and compelled to migrate southwards. They ultimately reached India, but the road by which they travelled is not known with certainty.

Śakas in N. India.

Princes of Saka race established themselves at Taxila in the Panjāb and Mathurā on the Jumna, where they displaced the native Rājas, and ruled principalities for several generations, assuming the ancient Persian title of satrap[1]. Probably they recognized Mithradates I (174–136 B.C.) and his successors, the early kings of the Parthian or Arsakidan dynasty of Persia, as their overlords.

Śakas in W. India.

Another branch of the horde advanced further to the south, presumably across Sind, which was then a well-watered country, and carved out for themselves a dominion in the peninsula of Surāshtra, or Kāthiāwār, and some of the neighbouring districts on the mainland[2].

The Pahlavas

The Pahlavas seem to have been Persians, in the sense of being Parthians of Persia, as distinguished from the Pārsikas, or Persians proper. The name is believed to be a corruption of Pārthiva, 'Parthian,' and is almost certainly identical with Pallava, the designation of a famous southern dynasty, which is frequently mentioned in inscriptions during the early centuries of the Christian era, and had its capital at Kānchī, or Conjeeveram in the Chingleput district, Madras[3].

The Yavanas

The word Yavana is etymologically the same as 'Ionian,' and originally meant 'Asiatic Greek,' but has been used with varying connotation at different periods. In the third century B.C. Asoka gave the word its original meaning, describing Antiochos Theos and the other contemporary

are southern tributaries of the Ili and to the north and north-west of Kūcha (Koutcha). I did not know this when I dealt with the Śaka migration in *J. R. A. S.*, 1903. See *post*, pp. 200–2, and 218.

[1] The word occurs twice in the great inscription at Behistun (Rawlinson, *Herodotus*, ii, 399, note).

[2] The Saka migration will be treated more fully in the next chapter.

[3] Fleet, *Dynasties of the Kanarese Districts*, 2nd ed., p. 316 (*Bomb. Gaz.*, vol. i, part ii). The donors commemorated in Kārlī inscription, No. 21, bore pure Persian names, Harapharana or Holofernes, and Setapharana or Sitaphernes (*A. S. W. I.* iv, 113, note). For further notice of the Pallavas, see chapter xvi, *post*.

Hellenistic kings as Yavanas. In the second century A.D. the term had a vaguer signification, and was employed as a generic term to denote foreigners coming from the old Indo-Greek kingdoms on the north-western frontier [1].

100 A.D. Nahapāna the Kshaharāta.

These three foreign tribes, Sakas, Pahlavas, and Yavanas, at that time settled in Western India as the lords of a conquered native population, were the objects of the hostility of Vilivāyakura II. The first foreign chieftain in the west whose name has been preserved is Bhūmaka the Kshaharāta, who attained power at about the beginning of the second century A.D., and was followed by Nahapāna, who aggrandized his dominions at the expense of his Andhra neighbours. The Kshaharāta clan seems to have been a branch of the Sakas. In the year 126 A.D. the Andhra king, Vilivāyakura II, recovered the losses which his kingdom had suffered at the hands of the intruding foreigners, and utterly destroyed the power of Nahapāna. The hostility of the Andhra monarch was stimulated by the disgust felt by all Hindus, and especially by the followers of the orthodox Brahmanical system, at the outlandish practices of foreign barbarians, who ignored caste rules, and treated with contempt the precepts of the holy *shāstras*. This disgust is vividly expressed in the long inscription recorded in 144 A.D. by the queen-mother Balasrī, of the Gautama family, in which she glorifies herself as the mother of the hero who 'destroyed the Sakas, Yavanas, and Pahlavas . . . properly expended the taxes which he levied in accordance with the sacred law . . . and prevented the mixing of the four castes [2].'

126 A.D.

Chashtana.

After the destruction of Nahapāna, the local government of the west was entrusted to one Chashtana, who seems to have been a Saka, and to have acted as viceroy under the

[1] In one of the early Junnār inscriptions a person bearing the Hindu name Chandra (Chanda) describes himself as a Yavana (*A. S. W. I.* iv, 95).

[2] Inscr. No. 17 of Kārli, in great *chaitya* cave; ed. and transl. Bühler (*A. S. W. I.* iv, 109). The inscriptions of the times of the western satraps and the Andhra kings are collected in the volume cited, pp. 98 seqq. The discovery of the name of Bhūmaka is due to Mr. Rapson (*J. R. A. S.*, 1904, p. 373).

Andhra conqueror. Chashtana, whose capital was at Ujjain in Mālwā, is mentioned by his contemporary, Ptolemy the geographer, under the slight disguise of Tiastanes. From him sprang a long line of satraps, who retained the government of Western India with varying fortune, until the last of them was overthrown at the close of the fourth century by Chandra-gupta Vikramāditya.

In the year 138 A.D. Vilivāyakura II was succeeded on the Andhra throne by his son Pulumāyi II, the Siro Polemaios of Ptolemy; and about the same time, the satrap, Rudradāman, grandson of Chashtana, assumed the government of the western provinces. His daughter, Dakshamitrā, was married to Pulumāyi, but this relationship did not deter Rudradāman, who was an ambitious and energetic prince, from levying war upon his son-in-law. The satrap was victorious, and when the conflict was renewed, success still attended on his arms (145 A.D.). Moved by natural affection for his daughter, the victor did not pursue his advantage to the uttermost, and was content with the retrocession of territory, while abstaining from inflicting utter ruin upon his opponent. 138 A.D. War with Rudradāman. 145 A.D.

The peninsula of Kāthiāwār or Surāshtra, the whole of Mālwā, Kachchh (Cutch), Sind, and the Konkan, or territory between the Western Ghāts and the sea, besides some adjoining districts, thus passed under the sway of the satraps, and were definitely detached from the Andhra dominions. Provinces ceded to Rudradāman.

Although Pulumāyi II was a son of Vilivāyakura II[1], his accession seems to mark a dynastic epoch, emphasized by a transfer of the capital, and the abandonment of the peculiar type of coinage, known to numismatists as the 'bow and arrow,' favoured by the Vilivāyakura group. The Pulumāyi II.

[1] This fact is proved by Queen Balāśrī's inscription already cited. The *Matsya Purāṇa* (*E. Hist. Dekkan*, 2nd ed., p. 167) has a statement that seven Andhra kings sprang from the servants of the original dynasty, of which the meaning is obscure. The last seven kings of the line, beginning with Pulumāyi II, do not seem to be the subject of the remark, because Pulumāyi was the son of his immediate predecessor; and it is not easy to apply the observation to any other group of seven kings in the long list.

western capital, which in the time of Vilivāyakura II (Baleokouros) had been at a town called Hippokoura by Ptolemy, probably the modern Kolhāpur, was removed by Pulumāyi II to Paithān, or Paithana, on the upper waters of the Godāvarī, two hundred miles further north. Pulumāyi II enjoyed a long reign over the territories diminished by the victories of his father-in-law, and survived until 170 A.D.

170 A.D. Śiva Śrī and Śiva Skanda.

The next two kings, Siva Srī and Siva Skanda, who are said to have reigned each for seven years, seem to have been brothers of Pulumāyi II. Nothing is known about them, except that the former struck some rude leaden coins in his eastern provinces.

184 A.D. Yajña Śrī.

The most important and powerful of the last seven kings of the dynasty evidently was Yajna Srī, who reigned from 184 to 213 A.D. for twenty-nine years. His rare silver coins, imitating the satrap coinage, certainly prove a renewal of relations with the western satraps, and probably point to unrecorded conquests. It would seem that Yajna Srī must have renewed the struggle in which Pulumāyi II had been worsted, and recovered some of the provinces lost by that prince. The silver coins would then have been struck for circulation in the conquered districts, just as similar coins were minted by Chandra-gupta Vikramāditya when he finally shattered the power of the Saka satraps. The numerous and varied, although rude, bronze and leaden coins of Yajna Srī, which formed the currency of the eastern provinces, confirm the testimony of inscriptions by which the prolonged duration of his reign is attested[1]. Some pieces bearing the figure of a ship probably should be referred to this reign, and suggest the inference that Yajna Srī's power was not confined to the land.

213–36 A.D. The last three kings.

His successors, Vijaya, Vada Srī, and Pulumāyi III, with whom the long series of Andhra kings came to an end about 236 A.D., are mere names; but the real existence of Vada Srī

[1] Prof. Bhandarkar's notion that the Andhra dynasty comprised two distinct lines of kings, one western and one eastern, is not tenable. The evidence shows that all the kings held both the western and eastern provinces.

is attested by the discovery of a few leaden coins bearing his name. Research will probably detect coins struck by both his next predecessor and immediate successor.

Duration of the dynasty.

The testimony of the Purānas that the dynasty endured for 456½ years, or, in round numbers, four centuries and a half, appears to be accurate. The number of the kings also appears to be correctly stated as having been either thirty or thirty-one. The following dynastic list has been constructed on the assumption that the *Vishnu Purāna* is right in fixing the number of kings as thirty, and therefore omits the fifth king of the list in the Radcliffe manuscript of the *Matsya Purāna*, who is there called Srīvasvāni, or Skandastambhi, and credited with a reign of eighteen years. The other Purānic authorities agree in omitting this king, and it is suspicious that the Radcliffe manuscript assigns to him a reign of eighteen years, exactly the same as is assigned to his immediate predecessor, Pūrnotsanga [1]. It seems probable that mere titles or epithets of Pūrnotsanga have been accidentally converted into a separate king by the copyists of the Radcliffe manuscript, and that in reality there were only thirty kings in the dynasty, as affirmed by the *Vishnu Purāna*.

The last of the Andhras.

At present nothing is known concerning the causes which brought about the downfall of this dynasty, which had succeeded in retaining power for a period so unusually prolonged. The fall of the Andhras happens to coincide very closely with the death of Vāsudeva, the last of the great Kushān kings of Northern India, as well as with the rise of the Sassanian dynasty of Persia (226 A.D.); and it is possible that the coincidence may not be merely fortuitous. But the third century A.D. is one of the dark spaces in the spectrum of Indian history, and almost every event of that time is concealed from view by an impenetrable veil of oblivion. Vague speculation, unchecked by the salutary limitations of verified fact, is, at the best, unprofitable; and so we must be content to let the Andhras pass away in the darkness.

[1] In the author's paper in the *Z. D. M. G.* the Matsya (Radcliffe MS.) list was followed, and thirty-one kings were enumerated.

APPENDIX I

The Invasion of Menander, and the Date of Patañjali.

uthori-es. The authorities for the invasion of Menander are Strabo, who alone gives the Greek king's name (bk. xi, sec. xi, 1; xv, sec. ii, 3); Patañjali, the contemporary Hindu grammarian; the Sanskrit astronomical work, the *Gārgī Saṁhitā*, of early but uncertain date; and Tāranāth, the Tibetan historian of Buddhism.

trabo. Strabo's informant, Apollodoros of Artemita, testifies that Menander crossed the Hypanis (Hyphasis, Biās) river at which Alexander's advance had been arrested; penetrated to 'Isamus,' which has not been identified; and ultimately subjugated Patalēnē, or the Indus delta, the kingdom of Saraostos (Surāshtra, or Kāṭhiāwār), and a territory on the western coast named Sigerdis. This statement is supported by the observation of the writer of the *Periplus*, who noticed towards the close of the first century A. D. that Greek coins of Apollodotos and Menander were still current at the port of Barygaza (Broach, Bharōch). This curious observation suggests the inference, that although Menander was compelled to retire quickly from the Gangetic valley, his rule continued for a considerable number of years in the territories on the western coast.

ladhya-ikā. The sieges of Sākētam and Madhyamikā by the Yavana, that is to say Menander, are referred to by the grammarian Patañjali in terms which necessarily imply that those events occurred during the writer's lifetime. The proof that Madhyamikā is the correct reading and to be interpreted as the name of a city is due to Prof. Kielhorn (*Ind. Ant.* vii, 266). The identity of Madhyamikā with the ancient town of Nāgarī, one of the oldest sites in India, about eleven miles to the north of Chitōr in Rājputāna, is established by the coins found at Nāgarī, and not elsewhere, with the legend *Majhimikāya śibijanapadasa*, '[Coin] of Majhimikā (Madhyamikā) in the Śibi country' (Cunningham, *Reports*, vi, 201; xiv, 146, pl. XXXI).

ākētam. Sākētam, or Sāketa, was probably a town in southern Oudh, but was not identical with Ajodhya, as it is often asserted to be. There were several places of the name (Weber, in *Ind. Ant.* ii, 208). The identifications of the Shā-che of Fa-hien with the Viśākhā of Hiuen Tsang and with Sākētam, as made by Cunningham, are equally unsound (*J. R. A. S.*, 1898, p. 522; 1900, p. 3). At present the position of Sākētam cannot be determined precisely.

ate of tañjali. The words of Patañjali, in which he alludes to the horse-sacrifice of Pushyamitra (*iha Pushpamitram yājayāmaḥ*), when read with other relevant passages, permit of no doubt that the

grammarian was the contemporary of that king as well as of the Greek invader Menander. The question of Patañjali's date was the subject of prolonged controversy between Weber on one side, and Goldstücker and Bhandarkar on the other. Ultimately Weber was constrained to admit the substantial validity of his opponents' arguments (*Hist. Ind. Lit.*, 2nd ed., Trübner, 1882, p. 224, note); and no doubt now remains that the date of Patañjali is fixed to 150–140 B.C. in round numbers. References are: Goldstücker, *Pāṇini, His Place in Sanskrit Literature*, pp. 228–38; *Ind. Ant.* i, 299–302; ii, 57, 69, 94, 206–10, 238, 362; xv, 80–4; xvi, 156, 172 (the Maurya passage).

The passage in the *Gārgī Saṁhitā* is to the following effect:—

Gārgī Saṁhitā

'After speaking of the kings of Pāṭaliputra (mentioning Śāliśūka, the fourth successor of Asoka [*cir.* 200 B.C.] by name), the author adds: "That when the viciously valiant Greeks, after reducing Sāketa (Oude), the Pañchāla country [probably the Doāb between the Jumna and Ganges], and Mathurā, will reach Kusumadhvaja, that is, the royal residence of Pāṭaliputra, and that then all provinces will be in disorder"' (Max Müller, *India, What can it Teach us?*, p. 298; and Cunningham, *Num. Chron.*, 1870, p. 224).

Tāranātḥ

The evidence of Tāranātḥ (1608 A.D., resting on old works) is differently interpreted by Schiefner and Vassilief. The former makes out that Pushyamitra was the ally of the foreign unbelievers, and himself burnt monasteries and slew monks:—

'Es erhob der Brahmanenkönig Puschjamitra sammt den übrigen Tirthija's Krieg, verbrannte von Madhyadeça bis Dschalandhara eine Menge von Vihâra's, &c.' (p. 81).

Vassilief, on the other hand, makes out the foreigners to be the enemies of Pushyamitra and responsible for the burnings and slaughter. In Pushyamitra's time occurred—

'La première invasion d'étrangers qui furent nommés Tirtika ou hérétiques. Après avoir commencé la guerre contre Poucheiamitra, ils brûlèrent une quantité de temples, dit-on, en commençant depuis Djalandara (dans les environs de Cachemire) jusqu'à Magada, &c.'

This latter version seems to be the correct one (*Le Bouddisme*, p. 50). Both translators agree that, five years later, Pushyamitra died in the north.

Assuming that Pushyamitra died in 148 B.C., after a reign of thirty-six years, the invasion of Menander may be assigned to the years 155–153 B.C., a date fully in accordance with the numismatic evidence. Coins of Menander are common in India, both in the Panjāb and further east. Forty of his coins were found in the Hamīrpur district to the south of the Jumna in 1877, and brought to the author, who was then on duty in that district. They were associated with coins of Eukratides, Apollodotos Soter, and Antimachos Nikēphoros, and were in good condition (*Ind. Ant.*, 1904).

CHAPTER IX

THE INDO-GREEK AND INDO-PARTHIAN DYNASTIES, 250 B.C. TO 50 A.D.

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THE story of the native dynasties in the interior must now be interrupted to admit a brief review of the fortunes of the various foreign rulers who established themselves in the Indian territories once conquered by Alexander, after the sun of the Maurya empire had set, and the north-western frontier was left exposed to foreign attack. The daring and destructive raid of the great Macedonian, as we have seen, had effected none of the permanent results intended. The Indian provinces which he had subjugated, and which Seleukos had failed to recover, passed into the iron grip of Chandragupta, who transmitted them to the keeping of his son and grandson. I see no reason to doubt that the territories west of the Indus ceded by Seleukos to his Indian opponent continued in possession of the successors of the latter, and that consequently the Hindū Kush range was the frontier of the Maurya empire up to the close of Asoka's reign.

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But it is certain that the unity of the empire did not survive Asoka, and that when the influence of his dominating personality ceased to act, the outlying provinces shook off their allegiance and set up as independent states; of some of which the history has been told in the last preceding chapter. The regions of the north-western frontier, when no longer protected by the arm of a strong paramount native power in the interior, offered a tempting field to the ambition of the Hellenistic princes of Bactria and Parthia, as well as to the cupidity of the warlike races on the border, which was freely exploited by a succession of invaders. This chapter will be devoted, so far as the very imperfect materials available permit, to a sketch of the leading events in the annals of the Panjāb and trans-Indus

provinces from the close of Asoka's reign to the establishment of the Indo-Scythian, or Kushān, power.

The spacious Asiatic dominion consolidated by the genius of Seleukos Nikator passed in the year 262 or 261 B. C. into the hands of his grandson Antiochos, a drunken sensualist, miscalled even in his lifetime Theos, or 'the god,' and, strange to say, worshipped as such[1]. This worthless prince occupied the throne for fifteen or sixteen years; but towards the close of his reign his empire suffered two grievous losses, by the revolt of the Bactrians, under the leadership of Diodotos, and of the Parthians, under that of Arsakes. 261 B.C. Antiochos Theos.

The loss of Bactria was especially grievous. This province, the rich plain watered by the Oxus (Amū Daryā) after its issue from the mountains, had been occupied by civilized men from time immemorial; and its capital, Zariaspa or Balkh, had been from ancient days one of the most famous cities of the East. The country, which was said to contain a thousand towns[2], had been always regarded, during the time of the Achaemenian kings, as the premier satrapy, and reserved as an appanage for a prince of the blood. When Alexander shattered the Persian power and seated himself upon the throne of the Great King, he continued to bestow his royal favour upon the Bactrians, who in return readily assimilated the elements of Hellenic civilization. Two years after his death, at the final partition of the empire in 321 B. C., Bactria fell to the share of Seleukos Nikator, and continued to be one of the most valuable possessions of his son and grandson. Bactria.

The Parthians, a race of rude and hardy horsemen, with habits similar to those of the modern Turkomans, dwelt beyond the Persian deserts in the comparatively infertile The Parthians.

[1] Antiochos Soter died between July 262 and July 261, at the age of sixty-four; and was succeeded by his son Antiochos Theos, then aged about twenty-four years, who put his brother Seleukos to death (Bevan, *House of Seleucus*, i, 168, 171, citing *Eusebius*, i, 249). The inscription found at Durdurkar proves that the second Antiochos was worshipped as a god during his life, and that priestesses were also appointed to conduct the worship of his queen Laodikē.

[2] 'Eukratides had a thousand cities which acknowledged his authority' (*Strabo*, bk. xv, sec. ii, 3). 'Bactriana is the ornament of all Ariana' (ibid., bk. xi, sec. xi, 1).

regions to the south-east of the Caspian Sea. Their country, along with the territories of the Chorasmioi, Sogdioi, and Arioi (Khwārizm, Samarkand, and Herāt), had been included in the sixteenth satrapy of Darius; and all the tribes named, armed like the Bactrians, with cane bows and short spears, supplied contingents to the host of Xerxes[1]. In the time of Alexander and the early Seleukidae, Parthia proper and Hyrkania, adjoining the Caspian, were combined to form a satrapy. The Parthians, unlike the Bactrians, never adopted Greek culture; and, although submissive to their Persian and Macedonian masters, retained unchanged the habits of a horde of mounted shepherds, equally skilled in the management of their steeds and the use of the bow[2].

c. 250 B.C. Date of revolt of Bactrians and Parthians.

These two nations, so widely different in history and manners—the Bactrians, with a thousand cities, and the Parthians, with myriads of moss-troopers—were moved at almost the same moment, about the middle of the third century B.C., to throw off their allegiance to their Seleukidan lord, and assert their independence. The exact dates of these rebellions cannot be determined, but the Bactrian revolt seems to have been the earlier; and there is reason to believe that the Parthian struggle continued for several years, and was not ended until after the death of Antiochos Theos in 246 B.C., although the declaration of Parthian autonomy seems to have been made in 248 B.C.[3]

Diodotos I.

The Bactrian revolt was a rebellion of the ordinary Oriental type, headed by Diodotos, the governor of the province, who

[1] *Herod.* iii, 93, 117; vii, 64–6.

[2] For a full account of Parthia see Canon Rawlinson's *Sixth Oriental Monarchy*, or his more popular work, *The Story of Parthia*, in the *Story of the Nations* series.

[3] The leading ancient authority is *Justin*, bk. xli, ch. 4; but the consuls whom he specifies to fix the date of the Parthian revolt are not correctly named. He calls the Bactrian leader Theodotus, and says that he revolted 'at the same period.' The details of the evidence for the dates of the two rebellions have been repeatedly examined by Cunningham, Rawlinson, Bevan, and other writers, with the result stated in the text. The date 248 is supposed by Prof. Terrien de Lacouperie to mark the beginning of the Arsakidan era. He agrees with Mr. Bevan in believing that the struggle for Parthian independence lasted for several years (*Sur Deux ères inconnues*, reprint, p. 5). Mr. Bevan thinks that Justin intended to indicate the year 250–249 B.C. as that of the Parthian revolt (*House of Seleucus*, i, 286).

seized an opportunity to shake off the authority of his sovereign and assume the royal state. The Parthian movement was rather a national rising, led by a chief named Arsakes, who is described as being a man of uncertain origin but undoubted bravery, and inured to a life of rapine. Arsakes slew Andragoras, the Seleukidan viceroy, declared his independence, and so founded the famous Arsakidan dynasty of Persia, which endured for nearly five centuries (248 B. C. to 226 A. D.). The success of both the Bactrian and Parthian rebels was facilitated by the war of succession which disturbed the Seleukidan monarchy after the death of Antiochos Theos.

The line of Baetrian kings initiated by Diodotos was destined to a briefer and stormier existence than that enjoyed by the dynasty of the Arsakidae. Diodotos himself wore his newly won crown for a brief space only, and after a few years was succeeded (*cir.* 245 B. C.) by his son of the same name, who entered into an alliance with the Parthian king[1]. *cir.* 245 B.C. Diodotos II.

Diodotos II was followed (*cir.* 230 B. C.) by Euthydēmos, a native of Magnesia, who seems to have belonged to a different family, and to have gained the crown by successful rebellion. This monarch became involved in a long-contested war with Antiochos the Great of Syria (223–187 B. C.), which was terminated (*cir.* 208 B. C.) by a treaty recognizing the independence of the Bactrian kingdom. Shortly afterwards (*cir.* 206 B. C.) Antiochos crossed the Hindū Kush, and compelled an Indian king named Subhāgasena, who probably ruled in the Kābul valley, to surrender a considerable number *cir.* 230 B.C. Euthydēmos and Antiochos the Great *cir.* 208 B.C. *cir.* 206 B.C.

[1] 'Arsaces . . . made himself master of Hyrcania, and thus, invested with authority over two nations, raised a large army, through fear of Seleucus and Theodotus, king of the Bactrians. But being soon relieved of his fears by the death of Theodotus, he made peace and alliance with his son, who was also named Theodotus; and not long after, engaging with king Seleucus [Kallinikos], who came to take vengeance on the revolters, he obtained a victory; and the Parthians observe the day on which it was gained with great solemnity, as the date of the commencement of their liberty' (*Justin*, bk. xli, ch. 4). This explicit testimony outweighs the doubts expressed by numismatists concerning the existence of the second Diodotos. All the extant coins seem to belong to Diodotos II; his father probably did not issue coins in his own name.

of elephants and large treasure. Leaving Androsthenes of Cyzicus to collect this war indemnity, Antiochos in person led his main force homeward by the Kandahār route through Arachosia and Drangiana to Karmania [1].

cir. 190 B.C. Demetrios king of the Indians.

Demetrios, son of Euthydēmos, and son-in-law of Antiochos, who had given him a daughter in marriage when the independence of Bactria was recognized, repeated his father-in-law's exploits with still greater success, and conquered a considerable portion of Northern India, presumably including Kābul, the Panjāb, and Sind (*cir.* 190 B.C.) [2].

cir. 175 B.C. Eukratides.

The distant Indian wars of Demetrios necessarily weakened his hold upon Bactria, and afforded the opportunity for successful rebellion to one Eukratides, who made himself master of Bactria about 175 B.C., and became involved in many wars with the surrounding states and tribes, which he carried on with varying fortune and unvarying spirit. Demetrios, although he had lost Bactria, long retained his hold upon his eastern conquests, and was known as 'King of the Indians'; but after a severe struggle the victory rested with Eukratides, who was an opponent not easily beaten. It is related that, on one occasion when shut up for five months in a fort with a garrison of only three hundred men, he succeeded in repelling the attack of a host of sixty thousand under the command of Demetrios [3].

cir. 160–156 B.C. His Indian wars.

[1] *Polybius*, xi, 34. The name of the Indian king is given as Sophagasenas by the historian, which seems to represent the Sanskrit *Subhāgasena*.

[2] 'The Greeks who occasioned its [Bactria's] revolt, became so powerful by means of its fertility and [the] advantages of the country, that they became masters of Ariana and India, according to Apollodoros of Artemita. Their chiefs, particularly Menander (if he really crossed the Hypanis to the east and reached Isamus), conquered more nations than Alexander. These conquests were achieved partly by Menander, partly by Demetrios, son of Euthydēmos, king of the Bactrians. They got possession not only of Patalene but of the kingdoms of Saraostos and Sigerdis, which constitute the remainder of the coast. Apollodoros, in short, says that Bactriana is the ornament of all Ariana. They extended their empire even as far as the Seres and Phrynoi' (*Strabo*, bk. xi, sec. xi, 1, in Falconer's version). The last clause may point to a temporary Greek occupation of the mountains as far to the east as the *λίθινος πύργος* of Ptolemy, that is to say, Tāshkurghān in Sarikōl, 'the emporium on the extreme western frontier of Serikē, i. e. the central Chinese dominions' (Stein, *Sand-buried Ruins of Khotan*, p. 72).

[3] *Justin*, xli, 6.

But the hard-won triumph was short-lived. While Eukratides was on his homeward march from India attended by his son Apollodotos, whom he had made his colleague in power, he was barbarously murdered by the unnatural youth, who is said to have gloried in his monstrous crime, driving his chariot wheels through the blood of his father, to whose corpse he refused even the poor honour of burial[1]. cir. 156 B.C.

The murder of Eukratides shattered to fragments the kingdom for which he had fought so valiantly. Another son, named Heliokles, who assumed the title of 'the Just,' perhaps as the avenger of his father's cruel death, enjoyed for a brief space a precarious tenure of power in Bactria. Strato, who also seems to have belonged to the family of Eukratides, held a principality in the Panjāb for a few years, and was perhaps the immediate successor of Apollodotos. Agathokles and Pantaleon, whose coins are specially Indian in character, were earlier in date, and contemporary with Euthydēmos and Demetrios. It is evident from the great variety of the royal names in the coin-legends, which are nearly forty in number, that both before and after the death of Eukratides, the Indian borderland was parcelled out among a crowd of Greek princelings, for the most part related either to the family of Euthydēmos and Demetrios or to that of their rival Eukratides. Some of these princelings, among whom was Antialkidas, were subdued by Eukratides, who, if he had lived, might have consolidated a great border kingdom. But his death in the hour of victory increased the existing confusion, and it is quite impossible to make a satisfactory territorial and chronological arrangement of the Indo-Greek frontier kings contemporary with and posterior to Eukratides. Their names, which, with two exceptions, are known from coins only, will be found included in the list appended to this chapter (Appendix J). Heliokles, &c.

One name, that of Menander, stands out conspicuously amid the crowd of obscure princes. He seems to have cir. 155 B.C. Menander's invasion of India.

[1] *Justin*, xli, 6. All the leading numismatic authorities agree that Heliokles was a son of Eukratides. Cunningham (*Num. Chron.*, 1869, pp. 241-3) shows good reasons for believing that the parricide was Apollodotos, the eldest son of the murdered king.

belonged to the family of Eukratides, and to have had his capital at Kābul, whence he issued in 155 B.C. to make the bold invasion of India described in the last chapter. Two years later he was obliged to retire and devote his energies to the encounter with dangers which menaced him at home, due to the never-ending quarrels with his neighbours on the frontier.

Menander's fame.

Menander was celebrated as a just ruler, and when he died was honoured with magnificent obsequies. He is supposed to have been a convert to Buddhism, and has been immortalized under the name of Milinda in a celebrated dialogue, entitled 'The Questions of Milinda,' which is one of the most notable books in Buddhist literature[1].

The last Greek king of Bactria.

Heliokles, the son of Eukratides, who had obtained Bactria as his share of his father's extensive dominion, was the last king of Greek race to rule the territories to the north of the Hindū Kush. While the Greek princes and princelings were struggling one with the other in obscure wars which history has not condescended to record, a deluge was preparing in the steppes of Mongolia, which was destined to sweep them all away into nothingness.

pulsion Śakas Yuch-

A horde of nomads, named the Yuch-chi, whose movements will be more particularly described in the next chapter, were driven out of north-western China in the year 165 B.C., and compelled to migrate westwards by the route to the north of the deserts[2]. Some years later, about 160 B.C., they encountered another horde, the Sakas or Śe, who seem to have occupied the territories lying to the north (or, possibly, to the south) of the Alexander mountains, between the Chu and Jaxartes (Syr Daryā) rivers, as already mentioned[3].

[1] The obsequies are described by Plutarch (*Reipubl. ger. praeccpta*, quoted textually in *Num. Chron.*, 1869, p. 229). The 'Questions' have been translated by Rhys Davids in *S.B.E.*, vols. xxxv, xxxvi. For identification of Milinda with Menander, doubted by Waddell, see Garbe, *Beiträge zur indischen Kulturgeschichte*, Berlin, 1903, p. 109, note: Tarn, 'Notes on Hellenism in Bactria and India' (*J. Hell. Soc.*, 1902, p. 272).

[2] 165 B.C. is the date commonly given by Chinese scholars; but M. Chavannes (*Turcs Occidentaux*, p. 134, note) says:—'C'est vers l'année 140 av. J.-C. que les *Hioung-nou* vainquirent les *Ta Yue-tche*.

[3] *Ante*, p. 186.

The Sakas, accompanied by cognate tribes, were forced to move in a southerly direction, and in course of time entered India, possibly by more roads than one. This flood of barbarian invasion burst upon Bactria in the period between 140 and 130 B.C., finally extinguishing the Hellenistic monarchy, which must have been weakened already by the growth of the Parthian or Persian power. The last Graeco-Bactrian king was Heliokles, with whom Greek rule to the north of the Hindū Kush disappeared for ever[1]. Śaka invasion of Bactria and India.

The Saka flood, still pouring on, surged into the valley of the Helmund (Erymandrus) river, and so filled that region, the modern Sistān, that it became known as Sakastēnē, or the Saka country. Śaka occupation of Sistān, &c.

Other branches of the barbarian stream which penetrated the Indian passes, deposited settlements at Taxila in the Panjāb and Mathurā on the Jumna, where Saka princes, with the title of satrap, ruled for more than a century, seemingly in subordination to the Parthian power.

Another section of the horde, at a later date, pushed on southwards and occupied the peninsula of Surāshtra or Kāthiāwār, founding a Saka dynasty which lasted for centuries.

Strato I, a Greek king of Kābul and the Panjāb, who was to some extent contemporary with Heliokles, seems to have been succeeded by Strato II, probably his grandson; who, again, apparently, was displaced at Taxila by the Saka satraps. The satraps of Mathurā were closely connected with those of Taxila, and belong to the same period, a little before and after 100 B.C.[2] Satraps of Taxila and Mathurā.

[1] *Μάλιστα δὲ γνώριμοι γεγόνασι τῶν νομάδων οἱ τοὺς Ἕλληνας ἀφελόμενοι τὴν Βακτριανήν, Ἄσιοι, καὶ Παστανοί, καὶ Τόχαροι, καὶ Σακάραυλοι, καὶ ὁρμηθέντες ἀνὼ τῆς περαίας τοῦ Ἰαξάρτου, τῆι κατὰ Σάκας καὶ Σογδιανούς, ἣν κατεῖχον Σάκαι* (*Strabo*, xi, 8, 2). The attempts of various writers to identify the Asioi and other tribes named are unsuccessful.

[2] The first known satrap of Taxila was Liaka, whose son was Patika. In the year 78 (? = 99 B.C.) Liaka was directly subordinate to king Moga, who is generally supposed to be Maues or Mauas of the coins. Śodāsa, satrap of Mathurā in the year 72 (? = 105 B.C.), was the son of satrap Rājuvula, whose later coins imitate those of Strato II. Rājuvula succeeded the satraps Hagāna and Hagāmāsha (? brothers), who displaced the native Rājas, Gomitra, Rāmadatta, &c., of whom coins are

Śaka subordination to Parthia.

The movements of the Sakas and allied nomad tribes were closely connected with the development of the Parthian or Persian power under the Arsakidan kings. Mithradates I, a very able monarch (174 to 136 B. C.), who was for many years the contemporary of Eukratides, king of Bactria, succeeded in extending his dominions so widely that his power was felt as far as the Indus, and possibly even to the east of that river. The Saka chiefs of Taxila and Mathurā would not have assumed the purely Persian title of satrap, if they had not regarded themselves as subordinates of the Persian or Parthian sovereign; and the close relations between the Parthian monarchy and the Indian borderland at this period are demonstrated by the appearance of a long line of princes of Parthian origin, who now enter on the scene [1].

Maues.

The earliest of these Indo-Parthian kings apparently was Maues or Mauas who attained power in the Kābul valley and Panjāb about 120 B. C., and adopted the title of 'Great King of Kings' (*βασιλέως βασιλέων μεγάλου*), which had been used for the first time by Mithradates I. His coins are closely related to those of that monarch, as well as to those of the unmistakeably Parthian border chief, who called himself Arsakes Theos. The king Moga, to whom the Taxilan satrap was immediately subordinate, was almost certainly the personage whose name appears on the coins as *Mauou* in the genitive case [2].

extant. Mr. Rapson's numismatic researches are expected to throw more light on these matters.

[1] The exact limits of the reign of Mithradates I are not known; the dates in the text are those adopted by Canon Rawlinson. Justin (xli, 6) states that 'almost at the same time that Mithradates ascended the throne among the Parthians, Eukratides began to reign among the Bactrians; both of them being great men.' Von Gutschmid, referring to Orosius (v, 4) and Diodorus, attributes to Mithradates the annexation of the old kingdom of Pōros, without war (*Encyl. Brit.*, 9th ed., s. v. Persia, p. 591).

[2] Von Sallet, *Nachfolger*, p. 140. Von Gutschmid compares the name Maues or Mauas with that of Mauakēs (v. l. Mabakēs), who commanded the Śaka contingent of mounted archers in the army of Darius at Gaugamela or Arbela (Arrian, *Anab.* iii, 8). The chronology is discussed in *J. R. A. S.*, 1903, p. 46. If M. Chavannes is right in dating the expulsion of the Yueh-chi from China 'about B. C. 140,' the dates in the text will require some modification.

Vonones, or Onones, whose name is unquestionably Parthian, was probably the immediate successor of Maues on the throne of Kābul. He was succeeded by his brother Spalyris; who was followed in order by Azes, or Azas, I, Azilises, Azes II, and Gondophares. The princes prior to the last named are known from their coins only. Gondophares, whose accession may be dated with practical certainty in 21 A. D., and whose coins are Parthian in style, enjoyed a long reign of some thirty years, and is a more interesting personage. He reigned, like his predecessors, in the Kābul valley and the Panjāb[1]. Vonones, &c.

The special interest attaching to Gondophares is due to the fact that his name is associated with that of St. Thomas, the apostle of the Parthians, in very ancient Christian tradition. The belief that the Parthians were allotted as the special sphere of the missionary labours of St. Thomas goes back to the time of Origen, who died in the middle of the third century, and is also mentioned in the *Clementine Recognitions*, a work of the same period, and possibly somewhat earlier in date. The nearly contemporary *Acts of St. Thomas*, as well as later tradition, generally associate the Indians, rather than the Parthians, with the name of the apostle, but the terms 'India' and 'Indians' had such vague signification in ancient times that the discrepancy is not great. The earliest form of the tradition clearly deserves the greater credit, and there is no apparent reason for discrediting the statement handed down by Origen that Thomas received Parthia as his allotted region. According to the *Clementine Recognitions*, the apostolic preaching brought about very desirable reforms in the morals and manners of the Medes and Persians, who were induced to abandon scandalous practices, forbidden by religion, although sanctioned by immemorial usage[2]. Gondophares and St. Thomas.

[1] The order of succession of the Indo-Parthian kings from Vonones has been determined by the Messrs. Bhandarkar; but their view as to the date of Maues cannot be accepted.

[2] Book ix, ch. 29 'Denique apud Parthos, sicut Thomas, qui apud illos Evangelium praedicat, scripsit, non multi iam erga plurima matrimonia diffunduntur, nec multi apud Medos canibus obiiciunt mortuos

The legend.

The legend connecting St. Thomas with king Gondophares appears for the first time in the Syrian text of the *Acts of St. Thomas*, which was composed at about the same date as the writings of Origen. The substance of the long story may be set forth briefly as follows:—

'When the twelve apostles divided the countries of the world among themselves by lot, India fell to the share of Judas, surnamed Thomas, or the Twin, who showed unwillingness to start on his mission. At that time an Indian merchant named Habbān[1] arrived in the country of the south, charged by his master, Gundaphar[2], king of India, to bring back with him a cunning artificer able to build a palace meet for the king. In order to overcome the apostle's reluctance to start for the East, our Lord appeared to the merchant in a vision, sold the apostle to him for twenty pieces of silver, and commanded St. Thomas to serve king Gundaphar and build the palace for him.

'In obedience to his Lord's commands, the apostle sailed next day with Habbān the merchant, and during the voyage assured his companion concerning his skill in architecture and all manner of work in wood and stone. Wafted by favouring winds their ship quickly reached the harbour of Sandarūk[3]. Landing there, the voyagers shared in the marriage feast of the king's daughter, and used their time so well that bride and bridegroom were converted to the true faith. Thence the saint and the merchant proceeded on their voyage, and came to the court of Gundaphar, king of India. St. Thomas promised to build him the palace within the space of six months, but expended the monies given to him for that purpose in almsgiving; and, when called to account, explained that he was building for the king a palace in heaven, not made with hands. He preached

suos, neque Persae matrum coniugiis aut filiarum incestis matrimoniis delectantur, nec mulieres Susides licita ducunt adulteria; nec potuit ad crimina genesis compellere, quos religionis doctrina prohibebat' (*Ind. Ant.*, 1903, p. 10). One rather early writer, St. Paulinus of Nola (*b.* 353, *d.* 431), ascribes the conversion of Parthia to the apostle Matthew, in the line—'Parthia Matthaeum complectitur, India Thomam.'

[1] Syriac—Habbān; Greek—'Αββάνης; Latin—Abban or Abbanes.

[2] Syriac—Gundaphar, or Gūdnaphar; Greek—Γονδαφόρος, Γουνδαφαρος, or Γουνταφορος; Latin—Gundaforus, or Gundofotus.

[3] Syriac—Sandarūk, or Sanadrūk; Greek—'Ανδράπολις; Latin—Andranopolis, Andranobolys, Andronopolis, or Adrianopolis.

with such zeal and grace that the king, his brother Gad [1], and multitudes of the people embraced the faith. Many signs and wonders were wrought by the holy apostle.

Martyrdom of St. Thomas.

'After a time, Sifûr [2], the general of king Mazdai [3], arrived, and besought the apostle to come with him and heal his wife and daughter. St. Thomas hearkened to his prayer, and went with Sifûr to the city of king Mazdai, riding in a chariot. He left his converts in the country of king Gundaphar under the care of deacon Xanthippos [4]. King Mazdai waxed wroth when his queen Tertia [5] and a noble lady named Mygdonia [6] were converted by St. Thomas, who was accordingly sentenced to death and executed by four soldiers, who pierced him with spears on a mountain without the city. The apostle was buried in the sepulchre of the ancient kings; but the disciples secretly removed his bones, and carried them away to the West [7].'

Criticism of the legend.

Writers of later date, subsequent to the seventh century, profess to know the name of the city where the apostle suffered martyrdom, and call it variously Kalamina, Kalamita, Kalamëna, or Karamëna, and much ingenuity has been expended in futile attempts to identify this city. But the scene of the martyrdom is anonymous in the earlier versions of the tale, and Kalamina should be regarded as a place in fairyland, which it is vain to try and locate on a map. The same observation applies to the attempts at the identification of the port variously called Sandarûk, Andrapolis, and so forth. The whole story is pure mythology, and the geography is as mythical as the tale itself. Its interest in the eyes of the historian of India is confined to the fact that it proves that the real Indian king, Gondophares, was remembered

[1] Syriac and Latin—Gad; Greek—Γάδ. Other relatives of the king are also mentioned.

[2] Syriac—Sifûr; Greek—Σίφορ, Σιφώρ, Σίφορος, Σιφόρος, or Σήμφορος; Latin—Saphor, Saphyr, Sapor, Siforus, Sephor, Siforatus, Sinforus, Sinfurus, or Symphoras.

[3] Syriac—Mazdai; Greek—Μισδαΐος, or Μισθέος; Latin—Misdeus, Mesdeus, or Migdeus.

[4] Syriac—Xanthippos; Greek—Ξενοφῶν; Latin—omitted.

[5] Syriac—Tertia; Greek—Τερτία, Τερεντιανή, or Τερτιανή; Latin—Treptia, Tertia, Trepicia, or Triplicia.

[6] Syriac — Mygdonia; Greek—Μυγδονία; Latin — Mygdonia, or Migdonia.

[7] Sokrates Scholastikos (fifth century) and other writers testify that the relics were enshrined at Edessa in Mesopotamia, where a magnificent memorial church was erected.

two centuries after his death, and was associated in popular belief with the apostolic mission to the Parthians. Inasmuch as Gondophares was certainly a Parthian prince, it is reasonable to believe that a Christian mission actually visited the Indo-Parthians of the north-western frontier during his reign, whether or not that mission was conducted by St. Thomas in person. The traditional association of the name of the apostle with that of king Gondophares is in no way at variance with the chronology of the reign of the latter as deduced from coins and an inscription [1].

Alleged mission to S. India.

The alleged connexion of the apostle with Southern India and the shrine near Madras dubbed San Thomé by the Portuguese stands on a different footing. The story of the southern mission of St. Thomas first makes its appearance in Marco Polo's work in the thirteenth century, and has no support in either probability or ancient tradition. It may be dismissed without hesitation as a late invention of the local Nestorian Christians, concocted as a proof of their orthodox descent [2].

Successors of Gondophares.

The coins of Abdagases, the son of Gondophares' brother, are found in the Panjáb only, while those of Orthagnes occur in Kandahar, Sistán, and Sindh. It would seem that

[1] The coins and inscription give the king's name in sundry variant forms (in the genitive case)—as Gondophares, Guduphara, Gudaphara, &c. The inscription, which was found at Takht-i-Bahi, NE. of Peshawar, is dated in the 26th year of the Maharaya Guduphara, in the year 103 of an unspecified era. The archaeological evidence for the reign is discussed by Von Sallet (*Nachfolger Alexanders des Grossen*); Percy Gardner (*B. M. Catal. Coins of Greek and Scythic Kings of India*; Senart (*Notes d'épigraphie indienne*, No. iii, p. 11); V. A. Smith ('The Kushán Period of Indian History' in *J. R. A. S.*, 1903, p. 40); and many other writers.

[2] The story in the text and the references to early Christian writers in the notes are taken from the valuable and almost exhaustive essay by Mr. W. R. Philipps, entitled 'The Connection of St. Thomas the Apostle with India' (*Ind. Ant.*, vol. xxxii, 1903, pp. 1–15, 145–60); which supersedes most of the earlier publications on the subject. The Anglo-Indian reader requires to be specially cautioned against the serious blunders made by Sir Alexander Cunningham in his abstracts of the ecclesiastical legends (*Arch. Rep.* ii, 60; v, 60). The fiction of the mission of St. Thomas to Southern India is probably due in part to a confusion between the apostle and Thomas the Manichaean, who admittedly visited India in 233 A.D. One Thomas of Jerusalem is said also to have visited the southern Christians in 345 A.D. (*Ind. Ant.* iv, 182; ix, 313).

the Indo-Parthian princes were gradually driven southward by the advancing Yueh-chi, who had expelled the last of them from the Panjāb by the end of the first century A. D.[1]

Parthian chiefs in Indus delta.

In the latter part of that century the author of the *Periplus of the Erythraean Sea* found the valley of the Lower Indus, which he called Scythia, under the rule of Parthian chiefs, engaged in unceasing internecine strife. The Indus at that time had seven mouths, of which only the central one was navigable. The commercial port, known to the traveller as Barbarikon, was situated upon this stream; and the capital, Minnagar, lay inland. The extensive changes which have occurred in the rivers of Sind during the course of eighteen centuries preclude the possibility of satisfactory identifications of either of these towns[2].

[1] The successors of Gondophares seem to have followed in this order: — Abdagases, Orthagnes, Arsakes, Pakores, Sanabares.

[2] *Periplus*, ch. 38. The excellent annotated translation by Mr. McCrindle of this valuable anonymous work is printed in *Ind. Ant.* viii, pp. 108–31; and has also been published separately. The treatise used to be ascribed to Arrian. Its date has been much debated. Mr. McCrindle places it between 80 and 89 A.D. M. Reinaud (*Mémoires de l'Acad. des Inscr.*, tome xxiv, part ii; transl. *Ind. Ant.* viii, 330) inclined to date the final redaction of the work in the year 246 or 247 A.D., during the reign of the emperor Philip. But several statements of the author point to a much earlier date. He says that 'the Bactrians are a most warlike race, governed by their own independent sovereigns.' These words may be rightly applied to the period of Yueh-chi rule in Bactria, for a Greek author would regard the Scythian Yueh-chi residing there as natives; but they would not be equally applicable to the period of Sassanian domination, which began in 226 A.D. The reference to 'Petra, the residence of Malikhas, the king of the Nabataeans' (ch. 19) indicates a date prior to 105 A.D., when the Nabataean monarchy was destroyed by the Romans. The curious observation (ch. 47) that the silver drachmae of the Bactrian kings, Apollodotos and Menander (*circa* 150 B.C.), were still current at Barygaza (Broach) would be incredible if applied to M. Reinaud's date, for small silver coins could not have remained in circulation for 370 years; they would have been worn away. It is remarkable that they should have lasted for two centuries and a half. The book apparently was not used by Pliny, and is therefore presumably later than the publication of his *Natural History* in 77 A.D. It may be dated with some confidence between 77 and 105 A.D. The allusion to the Parthian chiefs in the delta of the Indus harmonizes admirably with this conclusion. The 'Indus' should no doubt be understood to mean the 'Mekrān of Sind,' including the Indus properly so called, as explained by Major Raverty.

The later Indo-Greek princes.

For a period of some two centuries after the beginning of the Saka and Parthian invasions, the northern portions of the Indian borderland, comprising probably the valley of the Kābul river, the Suwāt valley, and some neighbouring districts to the north and north-west of Peshāwar, remained under the government of local Greek princes; who, whether independent, or subject to the suzerainty of a Parthian overlord, certainly exercised the prerogative of coining silver and bronze money.

cir. 30–50 A.D. Hermaios; Kadphises I.

The last of these Indo-Greek rulers was Hermaios, who succumbed to the Yueh-chi chief, Kadphises I, about 50 A.D., when that enterprising monarch added Kābul to the growing Yueh-chi empire[1]. The Yueh-chi chief at first struck coins jointly in the name of himself and the Greek prince, retaining on the obverse the portrait of Hermaios with his titles in Greek letters. After a time, while still preserving the familiar portrait, he substituted his own name and style in the legend. The next step taken was to replace the bust of Hermaios by the effigy of Augustus, as in his later years, and so to do homage to the expanding fame of that emperor, who, without striking a blow, and by the mere terror of the Roman name, had compelled the Parthians to restore the standards of Crassus (20 B.C.), which had been captured thirty-three years earlier.

Still later probably are those coins of Kadphises I, which dispense altogether with the royal effigy, and present on the obverse an Indian bull, and on the reverse a Bactrian camel, devices fitly symbolizing the conquest of India by a horde of nomads.

Meaning of numismatic record.

Thus the numismatic record offers a distinctly legible abstract of the political history of the times, and tells in outline the story of the gradual supersession of the last outposts of Greek authority by the irresistible advance of the hosts from the steppes of Central Asia.

Contact between Greece and India.

When the European historian, with his mind steeped in the conviction of the immeasurable debt owed to Hellas by

[1] An outline of the approximate chronology will be found in the Synchronistic Table, Appendix K, at the end of this chapter. Only the more important names are included in the table.

modern civilization, stands by the side of the grave of Greek rule in India, it is inevitable that he should ask what was the result of the contact between Greece and India. Was Alexander to Indian eyes nothing more than the irresistible cavalry leader before whose onset the greatest armies were scattered like chaff, or was he recognized, consciously or unconsciously, as the pioneer of western civilization and the parent of model institutions? Did the long-continued government of Greek rulers in the Panjāb vanish before the assault of rude barbarians without leaving a trace of its existence save coins, or did it impress an Hellenic stamp upon the ancient fabric of Indian polity?

Niese's opinions.

Questions such as these have received widely divergent answers; but undoubtedly the general tendency of European scholars has been to exaggerate the hellenizing effects of Alexander's invasion and of the Indo-Greek rule on the north-western frontier. The most extreme 'Hellenist' view is that expressed by Herr Niese, who is convinced that all the later development of India depends upon the institutions of Alexander, and that Chandragupta Maurya recognized the suzerainty of Seleukos Nikator. Such extravagant notions are so plainly opposed to the evidence that they might be supposed to need no refutation, but they have been accepted to a certain extent by English writers of repute; who are, as already observed, inclined naturally to believe that India, like Europe and a large part of Asia, must have yielded to the subtle action of Hellenic ideas.

Slight influence of Alexander on India.

It is therefore worth while to consider impartially and without prejudice the extent of the Hellenic influence upon India from the invasion of Alexander to the Kushān or Indo-Scythian conquest at the end of the first century of the Christian era, a period of four centuries in round numbers.

The author's opinion that India was not hellenized by the operations of Alexander has been expressed in the chapter of this work dealing with his retreat from India[1], but it is advisable to remind the reader of the leading facts in connexion with the more general question of Hellenic influence

[1] *Ante*, p. 105.

upon Indian civilization during four hundred years. In order to form a correct judgement in the matter it is essential to bear dates in mind. Alexander stayed only nineteen months in India, and however far-reaching his plans may have been, it is manifestly impossible that during those few months of incessant conflict he should have founded Hellenic institutions on a permanent basis, or materially affected the structure of Hindu polity and society. As a matter of fact, he did nothing of the sort, and within two years of his death, with the exception of some small garrisons under Eudāmos in the Indus valley, the whole apparatus of Macedonian rule had been swept away. After the year 316 B.C. not a trace of it remained. The only mark of Alexander's direct influence on India is the existence of a few coins modelled in imitation of Greek types which were struck by Saubhūti (Sophytes), the chief of the Salt Range, whom he subdued at the beginning of the voyage down the rivers.

Failure of Seleukos Nikator.

Twenty years after Alexander's death, Seleukos Nikator attempted to recover the Macedonian conquests east of the Indus, but failed, and more than failed, being obliged, not only to forgo all claims on the provinces temporarily occupied by Alexander, but to surrender a large part of Ariana, west of the Indus, to Chandragupta Maurya. The Indian administration and society so well described by Megasthenes, the ambassador of Seleukos, were Hindu in character, with some features borrowed from Persia, but none from Greece[1]. The assertion that the development of India depended on the institutions of Alexander is a grotesque travesty of the truth.

Maurya empire.

For eighty or ninety years after the death of Alexander the strong arm of the Maurya emperors held India for the Indians against all comers, and those monarchs treated their Hellenistic neighbours on equal terms. Asoka was much

[1] The duties of the officers maintained by Chandragupta to 'attend to the entertainment of foreigners' (*Strabo*, xv, 1, 50–2) were identical with those of the Greek *prozenoi* (πρόξενοι), and it is possible, though not proved, that the Indian institution was borrowed from the Greek (Newton, *Essays on Art and Archaeology*, p. 121).

more anxious to communicate the blessings of Buddhist teaching to Antiochos and Ptolemy than to borrow Greek notions from them. Although it appears to be certainly true that Indian plastic and pictorial art, such as it was, drew its inspiration from Hellenistic Alexandrian models during the Maurya period, the Greek influence merely touched the fringe of Hindu civilization, and was powerless to modify the structure of Indian institutions in any essential respect.

Invasion of Antiochos the Great.

For almost a hundred years after the failure of Sekukos Nikator no Greek sovereign presumed to attack India. Then Antiochos the Great (*cir.* 206 B.C.) marched through the hills of the country now called Afghanistan, and went home by Kandahār and Sīstān, levying a war indemnity of treasure and elephants from a local chief[1]. This brief campaign can have had no appreciable effect on the institutions of India, and its occurrence was probably unknown to many of the courts east of the Indus.

Subsequent Greek invasions.

The subsequent invasions of Demetrios, Eukratides, and Menander, which extended with intervals over a period of about half a century (190–153 B.C.), penetrated more deeply into the interior of the country; but they too were transient raids, and cannot possibly have affected seriously the ancient and deeply rooted civilization of India. It is noticeable that the Hindu astronomer refers to Menander's Greeks as the 'viciously valiant Yavanas.' The Indians were impressed by both Alexander and Menander as mighty captains, not as missionaries of culture, and no doubt regarded both those sovereigns as impure barbarians, to be feared, but not imitated.

The East has seldom shown much readiness to learn from the West; and when Indians have condescended, as in the cases of relief sculpture and the drama, to borrow ideas from European teachers, the thing borrowed has been so cleverly disguised in native trappings that the originality of the Indian imitators is stoutly maintained even by acute and learned critics[2].

[1] *Ante*, p. 197.

[2] The author is firmly convinced that Weber and Windisch are right in tracing the Indian drama to a

Greek occupation of Panjāb.

The Panjāb, or a considerable part of it, with some of the adjoining regions, remained more or less under Greek rule for nearly two centuries and a half, from the time of Demetrios (*190* B. C.) to the overthrow of Hermaios by the Kushāns (*cir. 50* A. D.), and we might reasonably expect to find clear signs of hellenization in those countries. But the traces of Hellenic influence even there are surprisingly slight and trivial. Except the coins, which retain Greek legends on the obverse, and are throughout mainly Greek in type, although they begin to be bilingual from the time of Demetrios and Eukratides, scarcely any indication of the prolonged foreign rule can be specified. The coinage undoubtedly goes far to prove that the Greek language was that used in the courts of the frontier princes, but the introduction of native legends on the reverses demonstrates that it was not understood by the people at large. No inscriptions in that tongue have yet been discovered, and the single Greek name, Theodore, met with in a native record, comes from the Suwāt valley, and is of late date, probably *56* A. D.[1]

Absence of Greek architecture.

There is no evidence that Greek architecture was ever introduced into India. A temple with Ionic pillars, dating from the time of Azes (either Azes I, 50 B. C., or Azes II, some fifty years later), has been discovered at Taxila; but the plan of the building is not Greek, and the pillars of foreign pattern are merely borrowed ornaments[2]. The earliest known example of Indo-Greek sculpture belongs to the same period, the reign of Azes[3], and not a single speci-

Greek origin. See Weber, *Hist. Ind. Liter.* (Trübner, p. 217), and Windisch, *Der griechische Einfluss im indischen Drama*, Berlin, 1882. The contrary proposition is maintained by M. Sylvain Lévi (*Théâtre Indien*, pp. 348–66). The Alexandrian origin of the Indian bas-reliefs of the Asoka period has been discussed briefly by the author in his chapter on *Archaeology* contributed to the historical volume of the revised *Imperial Gazetteer*.

[1] *J. Ind. Art*, Jan. 1900, p. 89; *J. R. A. S.*, 1903, p. 14.

[2] Cunningham, *Arch. Rep.* ii, 129; v, 69–72, 190, Pl. XVII, XVIII: V. A. Smith, 'Graeco-Roman Influence on the Civilization of Ancient India' (*J. A. S. B.*, 1889, vol. lviii, part i, pp. 115, 116). Mr. Growse found a fragment of sculpture in the Mathurā district, 'where a niche is supported by columns with Ionic capitals' (*Mathurā*, 3rd ed., p. 171).

[3] The statuette in the pose of Pallas Athene (*J. A. S. B. ut supra*, p. 121, Pl. VII). Dr. Burgess points out that the figure seems to have been intended to represent a Yavani doorkeeper.

men can be referred to the times of Demetrios, Eukratides, and Menander, not to speak of Alexander. The well-known sculptures of Gandhāra, the region round Peshāwar, are much later in date, and are the offspring of cosmopolitan Graeco-Roman art.

Conclusion.

The conclusion of the matter is that the invasions of Alexander, Antiochos the Great, Demetrios, Eukratides, and Menander were in fact, whatever their authors may have intended, merely military incursions, which left no appreciable mark upon the institutions of India. The prolonged occupation of the Panjāb and neighbouring regions by Greek rulers had extremely little effect in hellenizing the country. Greek political institutions and architecture were rejected, although to a small extent Hellenic example was accepted in the decorative arts, and the Greek language must have been familiar to the officials at the kings' courts. The literature of Greece was probably known more or less to some of the native officers, who were obliged to learn their masters' language for business purposes, but that language was not widely diffused, and the impression made by Greek authors upon Indian literature and science is not traceable until after the close of the period under discussion. The later Graeco-Roman influence on the civilization of India will be noticed briefly in the next chapter.

APPENDIX J

Alphabetical List of Bactrian and Indo-Greek Kings and Queens[1]

Serial No.	*Name.*	*Greek title or epithet.*	*Remarks.*
1	Agathokleia .	Theotropos .	Queen, or mother, of Strato I.
2	Agathokles .	Dikaios . .	Probably succeeded Pantaleon, No. 28, and contemporary with Euthydēmos I or Demetrios.
3	Amyntas . .	Nikator . .	A little earlier than Hermaios.
4	Antialkidas .	Nikēphoros .	Contemporary with early years of Eukratides, *cir.* 170 B.C.
5	Antimachos I	Theos . . .	Probably succeeded Diodotos II, No. 13, in Kābul.
6	Antimachos II	Nikēphoros .	Later than Eukratides, No. 17, or possibly contemporary.
7	Apollodotos .	Soter, Megas, Philopator[2]	Probably son of Eukratides, and king of entire Indian frontier.
8	Apollophanes	Soter . . .	Probably contemporary with Strato I or II.
9	Archebios . .	Dikaios, Nikēphoros	Probably connected with Heliokles.
10	Artemidoros .	Anikētos . .	Later than Menander.
11	Demetrios .	Anikētos . .	Son of Euthydemos I, No. 18.
12	Diodotos I .	——	No coins known.
13	Diodotos II .	Soter . . .	Son of No. 12.
14	Diomedes . .	Soter . . .	Apparently connected with Eukratides, No. 17.
15	Dionysios . .	Soter . . .	Later than Apollodotos.
16	Epander . .	Nikēphoros .	Probably later than Eukratides, No. 17.
17	Eukratides .	Megas . . .	Contemporary with Mithradates I.
18	Euthydēmos I	——	Subsequent to Diodotos II, No. 13.
19	Euthydēmos II	——	Probably son of No. 11.
20	Heliokles . .	Dikaios . .	Son of No. 17; last of Bactrian dynasty.
21	Hermaios . .	Soter . . .	Last Indo-Greek king.
22	Hippostratos	Soter, Megas	Probably succeeded Apollodotos.
23	Kalliopē . .	——	Queen of Hermaios.
24	Laodikē . .	——	Mother of Eukratides[3].

[1] Based on Von Sallet's lists, and brought up to date. The geographical and chronological position of many of the rulers named is so uncertain that an alphabetical list is the best.

[2] Cunningham (*Num. Chron.*, 1870, p. 81), Gardner (*B. M. Catal.*, p. 34) distinguishes A. Soter from A. Philopator, and Mr. Rapson is disposed to accept this view.

[3] Gardner (*B. M. Catal.*, p. 19). Heliokles seems to have been the name of the father, as well as of the son of Eukratides.

CHAPTER X

THE KUSHAN OR INDO-SCYTHIAN DYNASTY FROM 45 TO 225 A.D.

THE migrations of the nomad nations of the Mongolian steppes, briefly noticed in the last preceding chapter, produced on the political fortunes of India effects so momentous that they deserve and demand fuller treatment. 165 B.C. or later. Yueh-chi migration.

A tribe of Turkī nomads, known to Chinese authors as the Hiung-nū, succeeded in inflicting upon a neighbouring and rival horde of the same stock a decisive defeat about the middle of the second century B.C. The date of this event is fixed as 165 B.C. by most scholars, but M. Chavannes puts it some twenty or twenty-five years later. The Yueh-chi were compelled to quit the lands which they occupied in the province of Kan-suh in north-western China, and to migrate westwards in search of fresh pasture-grounds. The moving horde mustered a force of bowmen, estimated to number from one hundred to two hundred thousand; and the whole multitude must have comprised, at least, from half a million to a million persons of all ages and both sexes[1].

In the course of their westward migration in search of grazing-grounds adequate for the sustenance of their vast numbers of horses, cattle, and sheep, the Yueh-chi, moving along the route past Kūcha (N. lat. 41° 38′, E. long. 83° 25′), to the north of the desert of Gobi, came into conflict with Defeat of the Wu-sun.

[1] M. Chavannes gives the date of the Yueh-chi defeat as 'vers l'année 140 av. J.-C.' (*Turcs Occidentaux*, p. 134 note). The Hiung-nū were not Huns, as supposed by De Guignes, nor Ephthalites, as supposed by Kingsmill (Specht, in *J. A.*, 1883; *Ind. Ant.*, 1886, p. 19); but were probably of Turkī race. The Yueh-chi, too, were not snub-nosed Mongols, but big men with pink complexions and large noses, resembling the Hiung-nū in manners and customs (Kingsmill, *J. R. A. S.*, 1882, p. 7, of reprint of *Intercourse of China with Eastern Turkestan*).

a smaller horde, named Wu-sun, which occupied the basin of the Ili river and its southern tributaries, the Tĕkès and Kongès[1]. The Wu-sun, although numbering a force of only ten thousand bowmen, could not submit patiently to the devastation of their lands, and sought to defend them. But the superior numbers of the Yueh-chi assured the success of the invaders, who slew the Wu-sun chieftain, and then passed on westwards, beyond Lake Issyk-kūl, the Lake Tsing of Hiuen Tsang, in search of more spacious pastures. A small section of the immigrants, diverging to the south, settled on the Tibetan border, and became known as the Little Yueh-chi; while the main body, which continued the westward march, was designated the Great Yueh-chi.

Defeat of the Śakas.

The next foes encountered by the Yueh-chi, were the Sakas, or Se, who probably included more than one horde; for, as Herodotus observes, the Persians were accustomed to use the term Sakai to denote all Scythian nomads. The Sakas, who dwelt to the west of the Wu-sun, probably in the territory between the Jaxartes (Syr Daryā) and Chu rivers, also attempted to defend their lands; but met with even worse success than the Wu-sun, being compelled to vacate their pasture-grounds in favour of the victorious Yueh-chi, who occupied them. The Sakas were forced to migrate in search of new quarters, and, ultimately, as stated in the last preceding chapter, made their way into India and Sīstān[2].

circ. 140 B.C.[3] Defeat of the Yueh-chi.

For some fifteen or twenty years the Yueh-chi remained undisturbed in their usurped territory. But meantime their ancient enemies, the Hiung-nū, had protected the infant son

[1] Chavannes, *Turcs Occidentaux*, p. 263.

[2] In the time of Darius, son of Hystaspes (500 B.C.), the Sakai, with the Caspii, formed the fifteenth satrapy; and, in the army of Xerxes, they were associated with the Bactrians under the command of Hystaspes, the son of Darius and Atossa (*Herod.* iii, 93; vii, 64). Now that the position of the Wu-sun has been determined, and the line of the Yueh-chi migration thus fixed, the approximate location of the Sakai must be as stated in the text. Strabo clearly states that the Sakai and allied tribes came from the neighbourhood of the Jaxartes. Canon Rawlinson's opinion that they occupied the Kashgar and Yarkand territory in the days of Darius (*Herod.* transl., vol. ii, 403; iv, 170) is no longer tenable.

[3] If M. Chavannes is right, this date must be altered to 'about 120, or 125 B.C.'

of the slain Wu-sun chieftain, who had grown to manhood under their care. This youth, with Hiung-nū help, attacked the Yueh-chi, and avenged his father's death by driving them from the lands which they had wrested from the Sakas. Being thus forced to resume their march, the Yueh-chi moved into the valley of the Oxus, and reduced to subjection its peaceful inhabitants, known to the Chinese as Ta-hia. The political domination of the Yueh-chi was probably extended at once over Bactria, to the south of the Oxus, but the head quarters of the horde continued for many years to be on the north side of the river, and the pastures on that side sufficed for the wants of the new comers.

The Yueh-chi settle down.

In the course of time, which may be estimated at two or three generations, the Yueh-chi lost their nomad habits; and became a settled, territorial nation, in actual occupation of the Bactrian lands south of the river, as well as of Sogdiana to the north, and were divided into five principalities. As a rough approximation to the truth, this political and social development, with its accompanying growth of population, may be assumed to have been completed about 70 B.C.

70 B.C.

Unification of Yueh-chi kingdom.

For the next century nothing is known about Yueh-chi history; but more than a hundred years after the division of the nation into five territorial principalities situated to the north of the Hindū Kush, the chief of the Kushān section of the horde, who is conventionally known to European writers as Kadphises I, succeeded in imposing his authority on his colleagues, and establishing himself as sole monarch of the Yueh-chi nation. His accession as such may be dated in the year 45 A.D., which cannot be very far wrong[1].

45 A.D.

[1] For the arguments in favour of the chronology as stated in the text, see the author's paper, 'The Kushān, or Indo-Scythian, Period of Indian History,' in *J. R. A. S.*, 1903, which gives full references to authorities. Most books antedate the unification of the Kushān monarchy by some seventy years, in consequence of a misunderstanding of a condensed version of the history given in Ma-twan-lin's Chinese encyclopaedia of the thirteenth century. The publication of translations of the original texts which the encyclopaedist abstracted has made the true meaning plain, although exact dates are not known.

The Yueh-chi cross the Hindū Kush.

The pressure of population upon the means of subsistence which had impelled the Yueh-chi horde to undertake the long and arduous march from the borders of China to the Hindū Kush, now drove it across that barrier, and stimulated Kadphises I to engage in the formidable task of subjugating the provinces to the south of the mountains.

Empire of Kadphises I.

He made himself master of Ki-pin (? Kashmīr) as well as of the Kābul territory[1], and, in the course of a long reign, consolidated his power in Bactria, and found time to attack the Parthians. His empire thus extended from the frontiers of Persia to the Indus, and included Sogdiana, now the Khanate of Bukhāra, with probably all the territories comprised in the existing kingdom of Afghanistan. The complete subjugation of the hardy mountaineers of the Afghan highlands, who have withstood so many invaders with success, must have occupied many years, and cannot be assigned to any particular year, but 60 A.D. may be taken as a mean date for the conquest of Kābul.

Extinction of Indo-Greek and Indo-Parthian power.

The Yueh-chi advance necessarily involved the suppression of the Indo-Greek and Indo-Parthian chiefs of principalities to the west of the Indus; and in the last preceding chapter proof has been given of the manner in which the coinage legibly records the outline of the story of the gradual supersession by the barbarian invaders of Hermaios, the last Greek prince of Kābul.

The general correctness of the chronology in the text is not dependent on the validity of the theory that certain inscriptions are dated in the Laukika era. Even if it should hereafter be proved that the inscriptions of Kanishka and his successors are dated in a special era, the soundness of the chronological scheme adopted in this chapter would not be seriously affected. The king called Kadphises I in the text is the Kieŭ-tsieŭ-k'io of the Chinese, and the Kozolakadaphes, Kozoulokadphises, and Kujulakarakadphises of various coins. The exact meaning of these names or titles is unknown.

[1] The Chinese texts, as M. Sylvain Lévi has proved conclusively, distinguish Ki-pin from Kao-fū, or Kābul. The signification of Ki-pin has varied. In the seventh century, in the time of the Tang dynasty, it meant Kapiśa, or north-eastern Afghanistan. In the time of the Han and Wei dynasties the term ordinarily meant Kashmīr. The period referred to in the text being that of the later Han dynasty, Ki-pin should perhaps be interpreted as meaning Kashmīr (Sylvain Lévi, in *J. A.*, tome vii. sér. ix. p. 161; tome x. pp. 526–31: Chavannes, *Turcs Occidentaux*, pp. 52, 276, and Addenda, p. 307, at top; *Voyage de Song Yun*, p. 54). But the Kapiśa signification would suit better.

The final extinction of the Indo-Parthian power in the Panjāb and the Indus valley was reserved for the reign of the successor of Kadphises I, who is most conveniently designated as Kadphises II.

At the age of eighty Kadphises I closed his victorious reign, and was succeeded, in or about 85 A. D., by his son Kadphises II[1]. This prince, no less ambitious and enterprising than his father, devoted himself to the further extension of the Yueh-chi dominion, and even ventured to measure swords with the Chinese emperor. *cir.* 85 A.D. Kadphises II.

The embassy of Chang-kien in 125–115 B. C. to the Yueh-chi, while they still resided in Sogdiana to the north of the Oxus, had brought the western barbarians into touch with the Middle Kingdom, and for a century and a quarter the emperors of China kept up intercourse with the Scythian powers. In the year 8 A. D. official relations ceased, and, when the first Han dynasty came to an end in 23 or 24 A. D., Chinese influence in the western countries had been reduced to nothing. Fifty years later Chinese ambition reasserted itself, and for a period of thirty years, from 73 to 102 A. D., General Pan-chao led an army from victory to victory as far as the confines of the Roman empire[2]. The king of Khotan, who had first made his submission in 73 A. D., was followed by several other princes, including the king of Kashgar, and the route to the west along the southern edge of the desert was thus opened to the arms and commerce of China. The reduction of Kuché and Kharachar in 94 A. D. similarly threw open the northern road. Relations with China. 73–102 A.D.

The steady advance of the victorious Chinese evidently alarmed Kadphises II, who regarded himself as the equal of the emperor, and had no intention of accepting the position 90 A.D. War with China.

[1] Yen-kao-ching of the Chinese; Wema (Ooēmo) Kadphises, &c., of the coins.

[2] Prof. Douglas says that 'an army under General Pan-c'hao marched to Khoten, and even carried their country's flag to the shores of the Caspian Sea' (*China*, in *Story of Nations* Series, p. 18). M. Sylvain Lévi, referring to Mailla, *Histoire générale de la Chine*, says—'jusqu'aux confins du monde gréco-romain' (*Notes sur les Indo-Scythes*, p. 50).

of a vassal. Accordingly, in 90 A. D., he boldly asserted his equality by demanding a Chinese princess in marriage. General Pan-chao, who considered the proposal an affront to his master, arrested the envoy and sent him home. Kadphises II, unable to brook this treatment, equipped a formidable force of 70,000 cavalry under the command of his viceroy Si, which was dispatched across the Tsung-ling range, or Tāghdumbāsh Pāmīr, to attack the Chinese. The army of Si probably advanced by the Tāshkurghān pass, some fourteen thousand feet high[1], and was so shattered by its sufferings during the passage of the mountains, that when it emerged into the plain below, either that of Kashgar or Yārkand, it fell an easy prey to Pan-chao, and was totally defeated. Kadphises II was compelled to pay tribute to China, and the Chinese annals record the arrival of several missions bearing tribute at this period[2].

cir. 95 A.D. Conquest of NW. India.

This serious check did not crush the ambition of the Yueh-chi monarch, who now undertook the easier task of attacking India.

Success in this direction compensated for failure against the power of China, and the Yueh-chi dominion was gradually extended (90 to 100 A.D.) all over North-Western India, with the exception of southern Sind[3], probably as far east as Benares[4]. The conquered Indian provinces were administered by military viceroys, to whom apparently should be attributed the large issues of coins known to numismatists as those of the Nameless King. These pieces, mostly copper,

[1] For an account of Tāshkurghān in the Sarīkol tract of the mountains, see Stein, *Preliminary Report of Exploration in Chinese Turkestan*, pp. 11–13; or *Sand-buried Ruins of Khotan*, ch. v. It seems to be the Λίθινος πύργος of Ptolemy, the emporium on the extreme western frontier of Serikē, i. e. the Central Chinese dominions.

[2] 'In the time of the Emperor Hwa (89–105) they [the Indians] often sent messengers to China and presented something, as if it were their tribute. But afterwards those of the western regions rebelled (against the emperor of China), and interrupted their communication, until the second year of the period Yen-hsi (159) in the reign of the Emperor Kwan (147–167)' (*Annals of Later Han Dynasty*, as translated by Prof. Legge for Max Müller in *India, What can it Teach us?*, p. 277).

[3] Parthian chiefs still ruled over the Indus delta at the end of the first century A.D. (*Periplus*, ch. 38).

[4] This statement is based upon the distribution of the coins.

but including a few in base silver, are certainly contemporary with Kadphises II, and are extremely common all over Northern India from the Kābul valley to Benares and Ghāzipur on the Ganges[1].

Roman influence.

The Yueh-chi conquests opened up the path of commerce between the Roman empire and India. Kadphises I, who struck coins in bronze or copper only, imitated, after his conquest of Kābul, the coinage either of Augustus in his latter years, or the similar coinage of Tiberius (14 to 38 A. D.). When the Roman gold of the early emperors began to pour into India in payment for the silks, spices, gems, and dye-stuffs of the East, Kadphises II perceived the advantage of a gold currency, and struck an abundant issue of orientalized *aurei*, agreeing in weight with their prototypes, and not much inferior in purity. In Southern India, which, during the same period, maintained an active maritime trade with the Roman empire, the local kings did not attempt to copy the imperial *aurei*; which were themselves imported in large quantities, and used for currency purposes, just as English sovereigns now are in many parts of the world.

Embassy to Rome.

The Indian embassy, which offered its congratulations to Trajan after his arrival in Rome in 99 A. D., was probably dispatched by Kadphises II to announce his conquest of North-Western India[2].

[1] The proof that the Nameless King, Σωτὴρ Μέγας, was contemporary with Kadphises II is given in detail by Cunningham (*Num. Chron.*, 1892, p. 71). The use of the participle ΒΑΣΙΛΕΥΟΝ on the coins of the Nameless King seems to be an indication of his subordinate rank. His title is *Basileus basileuōn sōtēr megas*, whereas Kadphises II calls himself *basileus basileōn*, 'king of kings,' or, on the gold coins, simply *basileus*. The one silver coin of Kadphises II adds the epithet *megas*; the legends of the copper coins give him the title *sōtēr megas*.

[2] For weights and assays of Kushān coins, see Cunningham (*Coins Med. India*, p. 16). The opinions expressed by Von Sallet (*Nachfolger Alexander's*, pp. 56, 81) that the close resemblance between the heads of Kadphises I and Augustus is due to fortuitous coincidence, and that there is no reason to connect the weight of the Kushān coins with that of the imperial *aurei*, can only be regarded as a strange aberration of that distinguished numismatist. The one silver coin of Kadphises II which is known, weighs 56½ grains, and thus agrees in weight, as Cunningham observed, with a Roman silver *denarius*. For an account of large

The temporary annexation of Mesopotamia by Trajan in 116 A. D. brought the Roman frontier within six hundred miles of the western limits of the Yueh-chi empire. Although the province beyond the Euphrates was retroceded by Hadrian the year after its annexation, there can be no doubt that at this period the rulers of Northern and Western India were well acquainted with the fame and power of the great western empire, and were sensibly influenced by its example.

Duration of reign of Kadphises II.

The victorious reign of Kadphises II was undoubtedly prolonged, and may be supposed to have covered a space of thirty-five or forty years, from about 85 to 120 or 125 A. D.[1]

cir. 120 A. D. Kanishka acc.

Kadphises II was succeeded by Kanishka, who alone among the Kushān kings has left a name cherished by tradition, and famous far beyond the limits of India. His name, it is true, is unknown in Europe, save to a few students of unfamiliar lore, but it lives in the legends of Tibet, China, and Mongolia, and is scarcely less significant to the Buddhists of those lands than that of Asoka himself. Notwithstanding the widespread fame of Kanishka, his authentic history is scanty, and his chronological position strangely open to doubt. Unluckily no passage in the works of the accurate Chinese historians has yet been discovered which synchronizes him with any definite name or event in the well-ascertained history of the Middle Kingdom. The Chinese books which mention him are all, so far as is yet known, merely works of edification, and not well adapted to serve as mines of historic fact. They are, in truth,

finds of Roman coins in India, see Thurston, *Coin Catal. No. 2 of Madras Museum*. The testimony of Pliny (*Hist. Nat.* xii, 18) to the drain of Roman gold in exchange for Indian and Chinese luxuries is well known:—'Minimaque computatione milies centena milia sestertium annis omnibus India et Seres peninsulaque illa imperio nostro adimunt. Tanto nobis deliciae et feminae constant. Quota enim portio ex illis ad deos quaeso iam uti ad inferos pertinet.' The embassy is mentioned by Dion Cassius, ix, 58.

[1] No definite proof of the length of this reign can be given, but the extent of the conquests made by Kadphises II and the large volume of his coinage are certain indications that his reign was protracted. Cunningham assigned it a duration of forty years.

translations or echoes of Indian tradition, as are the books of Tibet and Mongolia, and no student needs to be told how baffling are its vagaries. Kanishka and his proximate successors certainly are mentioned in an exceptionally large number of inscriptions, of which more than a score are dated; and it might be expected that this ample store of epigraphic material would set at rest all doubts, and establish beyond dispute the essential outlines of the Kushān chronology. But, unfortunately, the dates are recorded in such a fashion as to be open to most various interpretations, and eminent scholars are still to be found who place the accession of Kanishka in 57 B.C., as well as others who date that event in 278 A.D.[1]

His date.

I have no doubt whatever that the numismatic evidence alone—a class of evidence unduly depreciated by some historical students—proves conclusively that Kanishka lived at a time considerably later than the Christian era, subsequent to both Kadphises I and Kadphises II, and was exposed to the influence of the Roman empire. Many other lines of evidence, which are of great collective force when brought together, lead to the conclusion that Kanishka was the contemporary of Hadrian and Marcus Aurelius, and came to the throne about 120 or 125 A.D., directly succeeding Kadphises II.

Kanishka unquestionably belonged to the Kushān section of the Yueh-chi nation, as did the Kadphises kings, and there does not seem to be sufficient reason for believing that he was unconnected with them. The coins both of Kadphises II and Kanishka frequently display in the field the same four-pronged symbol, and agree accurately in weight and fineness, besides exhibiting a very close relationship in the obverse devices. The inevitable inference is that the two kings were very near in time to one another—in fact, that either immediately followed the other. Now Kadphises II (Yen-kao-ching) was beyond doubt not only the successor, but the

[1] Dr. Fleet maintains the 57 B.C. date, and the Messrs. Bhandarkar have advocated the late date, 278. A full list of the dated inscriptions will be found in the author's paper on the Kushān period, cited *ante*, p. 219.

son of Kadphises I (Kieŭ-tsieŭ-k'io), who died at the age of eighty after a long reign. It is quite impossible to bring Kanishka into close association with Kadphises II, except on the generally admitted assumption that Kanishka was his immediate successor. Without further pursuing in detail a tedious archaeological argument, it will suffice to say here that ample reason can be shown for holding that the great majority of Indianists are right in placing the Kanishka group directly after that of the Kadphises kings. Our knowledge is so limited that difficulties remain, whatever theory be adopted, but the ordinary arrangement of the royal names appears to be strictly in accordance with the history of other nations, and with the phenomena of artistic, literary, and religious development.

20–5 A.D. stent of 's Indian ominion.

Kanishka then may be assumed to have succeeded Kadphises II, to whom he was presumably related, in or about 120 or 125 A.D. Tradition and the monuments and inscriptions of his time prove that his sway, like that of his predecessor, extended all over North-Western India, probably as far south as the Vindhyas[1]. His coins are found constantly associated with those of Kadphises II from Kābul to Ghāzīpur on the Ganges, and their vast number and variety indicate a reign of considerable length. His dominions included Upper Sind[2], and his high reputation as a conqueror suggests the probability that he extended his power to the mouths of the Indus, and swept away the petty Parthian princes who still ruled that region at the close of the first century A.D., but are heard no more of afterwards.

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He probably completed the subjugation and annexation of the secluded vale of Kashmīr, and certainly showed a marked preference for that delightful country, in which he erected numerous monuments, and founded a town, which,

[1] The statement of Ptolemy (150 A.D.) that the dominion of Kaspeiria, or Kashmīr, extended to the Vindhyas is interpreted most naturally as referring to the contemporary Kushān kings of Kashmīr and Gandhāra (see Stein, *Rājatar.*, transl. vol. ii, p. 351).

[2] Inscription at Suĕ Vihār, near Bahāwalpur, ed. Hoernle, *J. A.*, x, 324, dated in the year 11 in the reign of *mahārāja rājātirāja devaputra Kanishka*, on the 28th day of the month Daisios of the Macedonian calendar.

although now reduced to a petty village, still bears his honoured name [1].

Attack on Pāṭaliputra.

Tradition affirms that he carried his arms far into the interior, and attacked the king residing at the ancient imperial city of Pāṭaliputra. It is said that he carried off from that city a Buddhist saint named Asvaghosha [2]. But little dependence can be placed upon ecclesiastical traditions which connect the names of famous saints with those of renowned kings, and all such traditions need confirmation.

His capital.

Kanishka's capital was Purushapura, the modern Peshāwar, the city, which then guarded, as it now does, the main road from the Afghan hills to the Indian plains. There, in his latter days, when he had become a fervent Buddhist, he erected a great relic tower, which seems to have deserved to rank among the wonders of the world. The superstructure of carved wood rose in thirteen storeys to a height of at least four hundred feet, surmounted by a mighty iron pinnacle. When Song-yun, a Chinese pilgrim, visited the spot at the beginning of the sixth century, this structure had been thrice destroyed by fire, and as often rebuilt by pious kings. A monastery of exceptional magnificence stood by its side. Faint traces of the substructures of these buildings may even now be discerned at the 'King's Mound' (*Shāhjī-kī-Dherī*) outside the Lahore gate of Peshāwar [3].

[1] Stein, *Rājat.*, transl. bk. i, 168-72. Kanishkapura is now represented by the village of Kānispōr, 74° 28′ E. long., 34° 14′ N. lat., situated between the Vitastā (Bihat) river and the high road leading from Varāhamūla (Bāramūla) to Śrinagar.

[2] Chinese translation, made in 472 A.D., of a lost Sanskrit work called the *Śrī Dharmapiṭaka-sampradāya-nidāna* (?), in Lévi, *Notes sur les Indo-Scythes*, p. 36. Vassilief, *Le Bouddisme*, transl. La Comme, p. 210. According to a Tibetan tradition, Kanishka sent a friendly invitation to Aśvaghosha, who, being unable to accept it on account of age and infirmities, sent his disciple Jñāna Yaśa in his stead (transl. of *Sumpâhi Ch'oijûng* in *J. Buddhist Text Soc.*, 1893, part iii, p. 18). A variant version is given in Schiefner's *Tāranāth*, ch. xii.

[3] For the topography of Gandhāra, the region around Peshāwar, the only trustworthy authority is M. Foucher's admirable treatise, *Notes sur la géographie ancienne du Gandhāra* (Hanoi, 1902). Tāranāth (*Schiefner*, ch. xiii, p. 62) mentions the neighbouring town of Pushkalāvatī as a royal residence of Kanishka's son. The fullest description of the great relic tower is that by Song-yun (Beal, *Records*, vol. i, p. ciii, and in M. Chavannes' recently published revised version, Hanoi, 1903). It is mentioned by Fa-hien (ch. xii) and Hiuen Tsang

The monastery was still flourishing as a place of Buddhist education as late as the ninth or tenth century when Prince Vīra Deva of Magadha was sent there to benefit by the instruction of the resident teachers, who were famous for their piety[1]. The final demolition of this celebrated establishment was undoubtedly due to the Muhammadan invasions of Mahmūd of Ghaznī and his successors. Muslim zeal against idolatry was always excited to acts of destruction by the spectacle of the innumerable images with which Buddhist holy places were crowded.

Parthian war.

The ambition of Kanishka was not confined by the limits of India. He engaged in successful war with the Parthians, having been attacked by the king of that nation, who is described by the tradition as 'very stupid and with a violent temper[2].' The prince referred to may be either Chosroes (Khusrū), or one of the rival kings who disputed the possession of the Parthian throne between 108 and 130 A.D.

Conquest of Kashgar, Yārkand, and Khotan.

The most striking military exploit of Kanishka was his conquest of Kashgar, Yārkand, and Khotan, extensive provinces lying to the north of Tibet and the east of the Pāmīrs, and at that time, as now, dependencies of China. Kadphises II, when he attempted the same arduous adventure in 90 A.D., had failed ignominiously, and had been compelled to pay tribute to China. Kanishka, secure in the peaceful possession of India and Kashmīr, was better prepared to surmount the appalling difficulties of conveying an effective army across the passes of the Tāghdumbāsh Pāmīr, which no modern ruler of India would dare to face; and he had no longer General Panchao to oppose him. Where his predecessor had failed, Kanishka succeeded; and not only freed himself from the obligation of paying tribute to China, but compelled the defeated kings to surrender hostages, including a son of the Han emperor of China, who built

(bk. ii, *Beal*, i, 99). Even so late as 1030 A.D. Alberūnī alludes to the *Kanik-chaitya* (Sachau, transl. ii, 11). The monastery is described by Hiuen Tsang (*Beal*, i, 103). The identification of the site is due to M. Foucher (op. cit., pp. 9–13, with view and plan).

[1] Cunningham, *Arch. Reports*, ii, 89, quoting Ghosrāwa inscription in *J. A. S. B.*, 1849, i, 494.

[2] Lévi, op. cit., p. 40.

a Buddhist shrine at the place of his detention in the province of Kapisa[1].

These hostages were treated, as beseemed their rank, with the utmost consideration, and were assigned suitable residences at different Buddhist monasteries for each of the three seasons—the hot, the cold, and the rains. During the time of the summer heats when the burning plains are not pleasant to live in, they enjoyed the cool breezes at a monastery in the hills of Kapisa beyond Kābul, which was erected specially for their accommodation. The Chinese prince deposited a store of jewels as an endowment for this establishment before his return home, and was gratefully remembered for centuries. When Hiuen Tsang visited the place in the seventh century he found the walls adorned with paintings of the prince and his companions attired in the garb of China, while the resident monks still honoured the memory of their benefactor with prayers and offerings. The residence of the hostages during the cold season was at an unidentified place in the eastern Panjāb, to which the name of Chinapati was given in consequence. The situation of their abode during the rains is not mentioned. An incidental result of the stay of the hostages in Kanishka's dominions was the introduction of the pear and peach, both of which had been previously unknown in India[2]. Chinese hostages.

[1] 'According to tradition, Kanishka Rāja of Gandhāra in old days having subdued all neighbouring provinces, and brought into obedience people of distant countries, he governed by his army a wide territory, even to the east of the Tsung-ling mountains. Then the tribes who occupy the territory to the west of the [Yellow] river, fearing the power of his arms, sent hostages to him' (Hiuen Tsang, in Beal, *Records*, i, 57). The detail about the son of the emperor is due to Hiuen Tsang's biographer (Beal, *Life of Hiuen Tsang*, p. 54). The statement that Kanishka's dominions included remote Yārkand, which was accepted by Mr. Rockhill (*Life of the Buddha*, p. 240), is confirmed by Dr. Stein's remarkable discoveries at Rāwak of sculptures closely related to those of Gandhāra, and associated with Chinese coins of the second Han dynasty (25–220 A.D.) (*Sand-buried Ruins of Khotan*, 1903, pp. 460–5). The Rāwak ruins are situated to the NE. of the *town of* Khotan, at a marching distance of about ninety-five miles. According to Dr. Franke, China lost Khotan in 152 A.D.

[2] Hiuen Tsang, bk. i, iv, in Beal, *Records*, pp. 57, 173, and *Life of Hiuen Tsang* (Beal, p. 54). The site of Chīnapati is not known; Cunningham's attempt at identification (*Arch. Reports*, xiv, 54) being manifestly erroneous. It lay to the south-west of Jālandhar, not far from Firōzpur.

Story of the treasure.

The biographer of Hiuen Tsang tells a curious story about the treasure deposited by the Chinese prince as an endowment for the Chīnapati shrine; which was known to be buried under the feet of the image of Vaisravana, the Great Spirit King, at the south side of the eastern gate of the hall of Buddha. An impious Rāja who tried to appropriate the hoard was frightened away by portents which seemed to indicate the displeasure of its guardian spirit, and when the monks endeavoured to make use of it for the purpose of repairing the shrine, in accordance with the donor's intention, they too were terrified by similar manifestations.

While Hiuen Tsang was lodging at the shrine during the rainy season, the monks besought him to use his influence with the spirit to obtain permission to expend the treasure on urgently needed repairs of the steeple. The pilgrim complied, burned incense, and duly assured the guardian spirit that no waste or misappropriation would be permitted. The workmen who were set to dig up the spot then suffered no molestation, and at a depth of seven or eight feet found a great copper vessel containing several hundredweight of gold and a quantity of pearls[1]. The balance of the treasure left after the repairs to the steeple has doubtless been appropriated long since by excavators less scrupulous than the pious Master of the Law.

Introduction of Buddhism into China.

The monks of the Chīnapati monastery were followers of the ancient form of Buddhism, known as the Hīnayāna, or Lesser Vehicle, and the narrative implies that the Chinese prince belonged to the same sect. If he was really a Buddhist, it is of interest to speculate whether he brought his creed with him or learned it in India. The stories dating from the seventh century which narrate the arrival of Buddhist missionaries in China in 217 B.C., although favourably regarded by Professor Terrien de Lacouperie[2],

[1] 'Several hundred *catties* of gold, and several scores of pearls' (*Beal*). The catty is a Chinese weight equal to about 1⅓ lb. avoirdupois.

[2] *How in* 219 B.C. *Buddhism entered China*, reprint, May, 1891. Prof. de Lacouperie fancied that missionaries reached China even in 219 B.C.

are generally disbelieved and highly improbable. The missionaries dispatched by Asoka in the middle of the third century B. C. were directed to the south and west, not to the east, and there is little or no evidence of intercourse between India and China before the time of the Yueh-chi invasion. The statement that the emperor Ming-ti sent for Buddhist teachers in or about 64 A. D., although rejected by Wassiljew[1], has been accepted by most writers; but even those authors who admit the fact that Buddhist missionaries reached China at that date, allow that their influence was very slight and limited. The effective introduction of Buddhism into China appears not to have taken place until the reign of Hwan-ti, about the middle of the second century, when 'the people of China generally adopted this new religion, and its followers augmented greatly[2].' This development of Chinese Buddhism was apparently the direct result of Kanishka's conquest of Khotan, and it is consequently improbable that the Han prince brought his Buddhist creed with him. It may be assumed that he adopted it during his stay in India, and that when he returned home he became an agent for its diffusion in his native land. Wassiljew's view that the Buddhist religion did not become widely known in China until the fourth century is not inconsistent with the belief that the Indian system was effectively introduced to a limited extent two centuries earlier.

Echoes of Asoka legends.

The stories told about Kanishka's conversion and his subsequent zeal for Buddhism have so much resemblance to the Asoka legends that it is difficult to decide how far they are traditions of actual fact, and how far merely echoes of an older tradition. The Yueh-chi monarch did not record passages from his autobiography as Asoka did, and when we are informed in the pages of a pious tract that his conversion was due to remorse for the blood shed during his

[1] 'Die Nachricht über die erste Einführung des Buddhismus in China im J. 64 nach Ch. G. ist eine Erfindung; der Buddhismus begann erst im 4. Jahrhundert sich auszubreiten' (note by Wassiljew (Vassilief), in Schiefner's *Târanâth*, p. 313).

[2] Ma-twan-lin, the encyclopaedist of the thirteenth century, as translated in *J. A. S. B.*, vol. vi (1837), pp. 61–75. The date is given as 147–67 A. D.

wars, it is impossible to check the statement[1]. Probably it is merely an echo of the story of Asoka, as told by himself.

he conrsion of anishka.

Just as the writers of edifying books sought to enhance the glory of Asoka's conversion to the creed of the mild Śākya sage by blood-curdling tales of his fiendish cruelty during the days of his unbelief, so Kanishka was alleged to have had no faith either in right or wrong, and to have lightly esteemed the law of Buddha during his earlier life[2]. The most authentic evidence on the subject of his changes of faith is afforded by the long and varied series of his coins, which, like all ancient coinages, reflect the religious ideas of the monarch in whose name they were struck. The finest, and presumably the earliest, pieces bear legends, Greek both in script and language, with effigies of the sun and moon personified under their Greek names, Hēlios and Selēnē[3]. On later issues the Greek script is retained, but the language is a form of old Persian, while the deities depicted are a strange medley of the gods worshipped by Greeks, Persians, and Indians[4]. The rare coins exhibiting images of Buddha Śākyamuni with his name in Greek letters are usually considered to be among the latest of the reign, but they are well executed, and may be earlier in date than is generally supposed[5]. It is impossible to fix the exact date of Kanishka's conversion, but the event evidently did not occur until he had been for some years on the throne.

uddha a deity.

The appearance of the Buddha among a crowd of heterogeneous deities would have appeared strange, in fact would have been inconceivable to Asoka, while it seemed quite

[1] 'Comme il avait eu maintes occasions tué à la guerre plus de trois cent mille hommes, il sentit que sa faute devait être infailliblement punie dans l'avenir. Il fut pris au cœur d'angoisse; aussitôt il confessa sa faute, se repentit, fit la charité, observa les défenses, fit élever un monastère et donner de la nourriture aux moines' (*Conte* 16, *Saṃyukta-ratnapiṭaka*, in Lévi, *Notes sur les Indo-Scythes*, p. 34).

[2] Beal, *Records*, i, 99.

[3] Spelt Salēnē on the coins.

[4] Besides the technical numismatic works, see Dr. Stein's remarkable paper on 'Zoroastrian Deities on Indo-Scythian Coins' (*Or. and Babyl. Record*, August, 1887).

[5] Van Sallet, *Nachfolger*, p. 195.

INSCRIBED BUDDHIST PEDESTAL FROM HASHTNAGAR, DATED 384

natural to Kanishka. The newer Buddhism of his day, designated as the Mahāyāna, or Great Vehicle, was largely of foreign origin, and developed as the result of the complex interaction of Indian, Zoroastrian, Christian, Gnostic, and Hellenic elements, which was made possible by the conquests of Alexander, the formation of the Maurya empire in India, and, above all, by the unification of the Roman world under the sway of the earlier emperors. In this newer Buddhism the sage Gautama became in practice, if not in theory, a god, with his ears open to the prayers of the faithful, and served by a hierarchy of Bodhisattvas and other beings acting as mediators between him and sinful men. Such a Buddha rightly took a place among the gods of the nations comprised in Kanishka's widespread empire, and the monarch, ever after his 'conversion,' probably continued to honour both the old and the new gods, as, in a later age, Harsha did alternate reverence to Siva and Buddha.

Gandhāra sculptures.

The celebrated Gandhāra sculptures, of which the best examples date from the time of Kanishka and his proximate successors, give vivid expression in classical forms of considerable artistic merit to this modified Buddhism, a religion with a complicated mythology and well-filled pantheon[1]. The florid Corinthian capitals and many other characteristic features of the style prove that the Gandhāra school was merely a branch of the cosmopolitan Graeco-Roman art of the early empire.

Buddhist council.

In Buddhist ecclesiastical history the reign of Kanishka is specially celebrated for the convocation of a council, organized on the model of that supposed to have been summoned by Asoka. Kanishka's council, which is ignored by the Ceylonese chroniclers, who probably never heard of it, is known only from the traditions of Northern India, as preserved by Tibetan, Chinese, and Mongolian writers. The accounts of this assembly, like those of the earlier councils, are discrepant, and the place of meeting is named variously

[1] This fact, which was not recognized until recently, has been established by Prof. Grünwedel and M. Foucher. The sculptures include innumerable figures of Bodhisattvas.

as the Kundalavana Vihāra, somewhere in Kashmīr; the Kuvana monastery at Jālandhar in the north of the Panjāb; or Kandahār. According to some authorities, the assembly, like its predecessors, was concerned with the compilation and expurgation of the scriptures, purporting to be the very words of Buddha; while, according to others, its business was restricted to the preparation of elaborate commentaries on all the three *piṭakas*, or main divisions, of the pre-existing canon. Comparison of the different authorities may be held to justify the conclusion that the council was a reality; that it met first somewhere in Kashmīr, and adjourned to Jālandhar (or possibly, met first in Jālandhar, and adjourned to Kashmīr), where it completed its sittings; and that it set the stamp of its approval on certain commentaries prepared in accordance with the teaching of the Sarvāstivādin school, and its derivative, the Vaibāshika. If it be true, as Hiuen Tsang was told, that the works authorized by the council were engraved on copper plates, and deposited in a *stūpa*, it is possible that they may yet be revealed by some lucky chance. But the vagueness of the statements concerning the locality of the council precludes the possibility of deliberate search for the alleged records of its decisions. The assembly is said to have been convened by the king on the advice of a saint named Pārsvika, and to have sat under the presidency of Vasumitra[1].

[1] Hiuen Tsang, the leading authority (*Beal*, i, 144, 151), states that the council was convened in Kashmīr under the presidency of Vasumitra, by Kanishka, king of Gandhāra, acting on the advice of Pārśva or Pārśvika, in order 'to arrange the teaching of the three *piṭakas* of Buddha according to the various schools.' After the council assembled, 'the king desired to go to his own country, as he suffered from the heat and moisture of this country.' The members complied with the royal wish, and moved to another place not named, and there 'founded a monastery, where they might hold an assembly (*for the purpose of arranging*) the scriptures, and composing the *Vibhāshā Śāstra*' [or, alternative translation—'On this, he went with the Arhats from that place and came (*to a place where*) he founded a monastery, and collected the three *Piṭakas*. Being about to compose the *Vibhāshā Śāstra*,' &c.]. The members are said to have actually composed three authoritative commentaries, the *Upadeśa*, *Vinaya-Vibhāshā*, and *Abhidharma-Vibhāshā Śāstras* on the three *piṭakas*. These works were then engraved on copper-plates, and deposited in a *stūpa*, at a place not named. The king then went home, leaving the Kashmir

The legends published by M. Sylvain Lévi include a strange tale professing to relate the end of Kanishka, which possibly may be founded on fact. Legend of Kanishka's death.

'The king,' so runs the story, 'had a minister named Mâthara, of unusual intelligence. He addressed Kanishka in these words: "Sire, if you wish to follow the advice of your servant, your power will assuredly bring the whole world into subjection. All will submit to you, and the eight regions will take refuge in your merit. Think over what your servant has said, but do not divulge it." The king replied: "Very well, it shall be as you say." Then the minister called together the able generals and equipped a force of the four arms. Wherever the king turned, all men bowed before him like herbage under hail. The peoples of three regions came in to make their submission; under the hoofs of the horse ridden by king Kanishka everything either bent or broke. The king said: "I have subjugated three

valley by 'the western gate,' that is to say, the Bârâmûla Pass. The pilgrim's account of Jâlandhar (*ibid.* p. 176) makes no allusion to the council, and there is no doubt that he believed the session to have been held somewhere in Kashmîr, presumably at or near the capital.

Vasumitra's work, *Mahâvibhâshâ Śâstra* (No. 1263 of Nanjio's Catal.), ascribed to the time of Kanishka, was an elaborate commentary on the *Jñânaprasthâna Śâstra*, the fundamental work of the Sarvâstivâdin school (Takakusu; I-tsing, *Buddhist Practices*, p. xxi).

The Mongolians represent the council as engaged in the collection of the sayings of Buddha. It met at Jâlandhar, which was in Kashmîr, according to the *Śâstra Chingola kereglegchi*, and in the kingdom of Gatchiin Kunasana, according to the history of Sanang Setsen (Klaproth, in Lassen's *Ind. Alt.*, ii. 1165; Laidlay's *Ya-hian*, p. 249).

The Tibetan *Kâ-gyur* represents the work of the council as being the third compilation of the doctrine of Buddha (Csoma Körösi, *As. Res.*, vol. xx, quoted in *Eastern Monachism*, p. 188).

Târanâth notes that some authors aver that the council met in the Kundalavana Vihâra in Kashmîr, while others locate it in the Kuvana monastery at Jâlandhar; observing that the balance of authority favours the latter view. The council settled the strife between the eighteen schools, which were all recognized as orthodox; and the three *piṭakas* were now either for the first time reduced to writing, or, so far as previously written, were purified from error. All kinds of Mahâyâna texts appeared about this time (*Schiefner*, p. 58).

Wassiljew (*Schiefner*, p. 296) observes that the *Bu-ston* refuses to acknowledge Kanishka's council; that the *Tangyur* describes the council in 400 *anno Buddhae* (one of the traditional dates of Kanishka), as having been led by Vatsiputra, and devoted to the doctrines of his school; while a Chinese account locates the assembly at Kandahâr.

For criticism of the legends of the earlier councils see the author's paper, 'The Identity of Piyadasi with Asoka Maurya, and some connected Problems' (*J. R. A. S.*, Oct., 1901).

regions; all men have taken refuge with me; the region of the north alone has not come in to make its submission. If I subjugate it, I shall never again take advantage of an opportunity against any one, be he who he may; but I do not yet know the best way to succeed in this undertaking." The king's people, having heard these words, took counsel together, and said: "The king is greedy, cruel, and unreasonable; his campaigns and continued conquests have wearied the mass of his servants. He knows not how to be content, but wants to reign over the four quarters. The garrisons are stationed on distant frontiers, and our relatives are far from us. Such being the situation, we must agree among ourselves, and get rid of him. After that we may be happy." As he was ill, they covered him with a quilt, a man sat on top of him, and the king died on the spot[1]."

The reign of Kanishka appears to have lasted some twenty-five or thirty years, and may be assumed to have terminated about 150 A. D.

Huvishka. Very little is known about the successors of Kanishka. He was immediately followed by Huvishka, or Hushka, who was probably his son, and appears to have retained undiminished the great empire to which he succeeded. His dominions certainly included Kābul[2], Kashmīr, Gayā[3], and Mathurā. At the last-named city, a splendid Buddhist monastery bore his name, and no doubt owed its existence to his munificence[4]; for, like Kanishka, he was a liberal patron of Buddhist ecclesiastical institutions. But he also resembled his more famous predecessor in an eclectic taste for a strange medley of Greek, Indian, and Persian deities. The types on the coins of Huvishka include Herakles, Sarapis, Skanda with his son Visākha, Pharro, the fire-god, and many others, but the figure and name of Buddha are wanting. It would seem that the Buddhist convictions of these old Turkish kings were not very deeply seated, and it is

[1] *Śrī-Dharma-pitaka*, &c., in *Notes*, p. 43; and an English version in *Ind. Ant.*, 1903, p. 388.

[2] Inscription on vase from Wardak, thirty miles west from Kābul (Cunningham, *Arch. Rep.* ii, 67; Prinsep's *Essays*, ed. Thomas, i, 162, Pl. X).

[3] Inscription dated 64 on statue of Buddha, apparently associated with a medal of Huvishka (Cunningham, *Arch. Rep.* xvi, p. iv; *Num. Chron.*, 1892, p. 49).

[4] Cunningham, *Arch. Rep.* i, 238.

probably justifiable to hold that the royal favour was granted to the powerful monastic organization of the Buddhists as much as to their creed. No prudent monarch in those days could afford to neglect the wealthy and influential order, which had spread its ramifications all over the empire.

Hushkapura.

The town of Hushkapura founded by Huvishka in Kashmīr occupied a position of exceptional importance just inside the Bārāmūla Pass, then known as the 'western gate' of the valley, and continued for centuries to be a place of note. When Hiuen Tsang visited Kashmīr about 631 A.D., he enjoyed the liberal hospitality of the Hushkapura monastery for several days, and was escorted thence with all honour to the capital, where he found numerous religious institutions, attended by some five thousand monks. The town of Hushkapura is now represented by the small village of Ushkūr, at which the ruins of an ancient *stūpa* are visible [1].

Length of reign.

The reign of Huvishka was undoubtedly prolonged, but all memory of its political events has perished. His abundant and varied coinage is little inferior in interest or artistic merit to that of Kanishka, with which it is constantly associated, and, like the contemporary sculpture, testifies to the continuance of Hellenistic influence. A few specimens of the gold coinage present well executed and characteristic portraits of the king, who was a determined looking man, with strongly marked features, large, deep-set eyes, and aquiline nose [2]. So far as appears, the Kushān power suffered no diminution during his reign [3].

[1] Stein, *Rājatar.*, transl. bk. i, ll. 168; vol. ii, p. 483; Beal, *Life of Hiuen Tsiang*, p. 68.

Gardner, *B. M. Catal. Greek and Indo-Scythic Kings*, Pl. XXVII, 9, XXVIII, 9.

[2] The text of the Kashmīr chronicle (*loc. cit.*) is as follows:—'Then there were in this land three kings called Hushka, Jushka, and Kanishka, who built three towns named after them. That wise king Jushka, who built Jushkapura with its Vihāra, was also the founder of Jayasvāmipura [not identified]. These kings, who were given to acts of piety, though descended from the Turushka race, built at Sushkakshetra and other places *mathas*, *chaityas*, and similar [structures].' Vāsushka (Vāsashka or Vāshiska), mentioned in an inscription found at Sānchi in Central India, is usually identified with Jushka of the chronicle and Vāsudeva or Vāsudeva of the coins and Mathurā

Reign of Vāsudeva.

Huvishka was succeeded by Vāsudeva, whose thoroughly Indian name is a proof of the rapidity with which the foreign invaders had succumbed to the influence of their environment[1]. Testimony to the same fact is borne by his coins, almost all of which exhibit on the reverse the figure of the Indian god Siva, attended by his bull Nandi, and accompanied by the noose, trident, and other insignia of Hindu iconography. The inscriptions of Vāsudeva, mostly found at Mathurā, certainly range in date from the year 74 to the year 98 of the era used in the Kushān age, and indicate a reign of not less than twenty-five years. If the Sānchi inscription bears the date 68, the reign would have lasted about thirty-five years.

Decay of Kushān power.

It is evident that the Kushān power must have been decadent during the latter part of the long reign of Vāsudeva; and apparently before its close, or immediately after that event, the vast empire of Kanishka obeyed the usual law governing Oriental monarchies, and broke up into fragments, having enjoyed a brief period of splendid unity.

inscriptions. But Dr. Fleet (*J. R. A. S.*, 1903, p. 329), holding that the date of the Sānchi record should be read as 28, not as 78, maintains that Vāsishka is an unrecognized king, who ought to be interpolated between Kanishka and Huvishka. This theory depends solely on Dr. Fleet's reading of a damaged numeral, the other arguments adduced in support being of little account, and the basis is not sufficient for the superstructure. It seems possible to read the date as 68. The numismatic facts appear to be fatal to Dr. Fleet's contention. The coins of Kadphises II, Kanishka, and Huvishka are extremely abundant from Kābul to Patna, and all three are often found associated, as in the Gopālpur *stūpa* in the Gorakhpur district (*Proc. A. S. B.*, 1896, p. 100); Cunningham's Benares hoard of 163 coins (Prinsep's *Essays*, i, 227 note); and Masson's collections from Beghrām, twenty-five miles from Kābul (*ibid.* pp. 344, 351). This association strongly confirms the ordinary arrangement of the kings; for if Vāsishka came between Kanishka and Huvishka his coins would have been found before now. The Kushān coins, which are perfectly legible and readily identified, have been known for some seventy years, and it is inconceivable either that, if Vāsishka had an independent existence between Kanishka and Huvishka, he should not have struck coins, or that coins struck by him should not have been found and recognized.

[1] His alternative name of Vāsishka (? Vāsushka or Vāsashka) is an attempt to express his real Turki name in Indian letters. So Huvishka takes the optional forms of Hushka or Huksha in inscriptions, besides other varieties in the coin legends, which are in Greek characters. Similar difficulties of transliteration are constantly felt now.

Coins bearing the name of Vāsudeva continued to be struck long after he had passed away, and ultimately present the royal figure clad in the garb of Persia, and manifestly imitated from the effigy of Sapor (Shāhpur) I, the Sassanian monarch who ruled Persia from 238 to 269 A.D. [1]

Sassanian influence on India.

Absolutely nothing positive is known concerning the means by which this renewed Persian influence, as proved by numismatic facts, made itself felt in the interior of India. Bahrām (Varahrān) II is known to have conducted a campaign in Sistān, at some time between 277 and 294; but there is no record of any Sassanian invasion of India in the third century, during which period all the ordinary sources of historical information dry up. No inscriptions certainly referable to that time have been discovered, and the coinage, issued by merely local rulers, gives hardly any help. Certain it is that two great paramount dynasties, the Kushān in Northern India, and the Andhra in the tableland of the Deccan, disappear together almost at the moment when the Arsakidan dynasty of Persia was superseded by the Sassanian. It is impossible to avoid hazarding the conjecture that the three events were in some way connected, and that the persianizing of the Kushān coinage of Northern India should be explained by the occurrence of an unrecorded Persian invasion. But the conjecture is unsupported by direct evidence; and the invasion, if it really took place, would seem to have been the work of predatory tribes subject to Iranian influence, rather than a regular attack by a Persian king.

Foreign invasions.

So much, however, is clear that Vāsudeva was the last Kushān king who continued to hold extensive territories in India. After his death there is no indication of the existence of a paramount power in Northern India. Probably numerous Rājas asserted their independence and formed a number of short-lived states, such as commonly arise from the ruins of a great Oriental monarchy; but historical material for the third century is so completely lacking that it is impossible to say what or how many those states were. The period was evidently one of extreme confusion associated with

[1] Von Sallet, *Nachfolger*, p. 63.

foreign invasions from the north-west, which is reflected in the muddled statements of the *Vishnu Purāna* concerning the Ābhīras, Gardabhilas, Sakas, Yavanas, Bāhlīkas, and other outlandish dynasties named as the successors of the Andhras. The dynasties thus enumerated were clearly to a large extent contemporary with one another, not consecutive, and none of them could claim paramount rank. It seems to be quite hopeless to attempt to reduce to order the Purānic accounts of this anarchical period, and nothing would be gained by quoting a long list of names, the very forms of which are uncertain.

Kushān kings of Kābul and Panjāb.

Coins indicate that the Kushāns held their own in the Panjāb and Kābul for a long time. It is certain that the Kushān kings of Kābul continued to be a considerable power until the fifth century when they were overthrown by the White Huns. At the beginning of the fourth century one of them gave a daughter in marriage to Hormazd II, the Sassanian king of Persia; and when Sapor II besieged Amida in 360 A.D., his victory over the Roman garrison was won with the aid of Indian elephants and Kushān troops under the command of their aged king Grumbates, who occupied the place of honour, and was supported by the Sakas of Sistān [1].

Subordinate chiefs.

It is difficult to judge how far the foreign chiefs who ruled the Panjāb during the third century, and struck coins similar to those of Vāsudeva, yet with a difference, were Kushāns, and how far they belonged to other Asiatic tribes. The marginal legends of the coins of this class, which are written in a modified Greek script, preserve the name either of Kanishka or Vasu[deva] Kushān [2], King of Kings, and so recognize the Kushān supremacy; but the name in Indian letters placed by the side of the spear, is

[1] Cunningham, *Num. Chron.*, 1893, pp. 169–77; who seems to be right in identifying the Chionitai of Ammianus Marcellinus with the Kushāns; Drouin, 'Monnaies des Grands Kouchans,' in *Rev. Num.*, 1896, p. 163. Gibbon (ch. xix) gives 360 A.D. as the date of the siege of Amida on the Tigris, the modern Diarbekir. Other authorities prefer 358 or 359.

[2] The coins usually have *Vasu*, not *Vāsu*.

frequently monosyllabic, like a Chinese name, *Bha*, *Ga*, *Vi*, and so forth. These monosyllabic names seem to belong to chiefs of various Central Asian tribes who invaded India and acknowledged the supremacy of the Kushān or Shāhi kings of Kābul. One coin with the modified Kushān obverse, and the names *Bashana*, *Nu*, *Pakaldhi* (?) in Indian Brāhmī characters in various parts of the field, has on the reverse a fire-altar of the type found on the coins of the earliest Sassanian kings. It is thus clear that in some way or other, during the third century, the Panjāb renewed its ancient connexion with Persia[1].

Blank in history of interior India.

Nothing definite is recorded concerning the dynasties of Northern India, excluding the Panjāb, during the third century, and the early part of the fourth. The imperial city of Pāṭaliputra is known to have continued to be a place of importance as late as the fifth century, but there is not even the slightest indication of the nature of the dynasty which ruled there during the third. The only intelligible dynastic list for the period is that of the Saka satraps of Western India, whose history will be more conveniently noticed in the next chapter in connexion with that of the Gupta emperors. The period between the extinction of the Kushān and Andhra dynasties about 220 or 230 A.D. and the rise of the imperial Gupta dynasty nearly a century later is one of the darkest in the whole range of Indian history.

[1] For a list of the names see V. A. Smith, 'History and Coinage of the Gupta Period,' in *J. A. S. B.*, vol. lxiii, part i, p. 180; and for the Bashana coin, 'Numismatic Notes and Novelties,' ibid., vol. lxvi, part i, p. 5. M. Drouin (*Rev. Num.*, 1898, p. 140) points out that the form of the altar is that found on the coins of Ardashīr, the first Sassanian king (223 or 226–41), as well as on those of some of his successors.

The interesting work by Dr. Otto Franke of Berlin, entitled *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens* (Abhandl. königl. preuss. Akad. der Wissensch., Berlin, 1904), has reached me too late for discussion of the learned author's views. I note with satisfaction that Dr. Franke (p. 73 n.) accepts my approximate date, 45 A.D., for the establishment of the Kushān kingdom under Kadphises I. I am not prepared to agree with his opinion that Kanishka preceded the Kadphises kings. He disbelieves (p. 88) the story of the Chinese hostages (*ante*, pp. 228–31).

APPROXIMATE KUSHAN CHRONOLOGY

Date.	*Event.*
B. C.	
165[1]	Expulsion of main body of Yueh-chi horde from Kan-suh by the Hiung-nû.
c. 163	Nan-tiu-mi, chief of the Wu-sun, killed by the Yueh-chi.
c. 160	Yueh-chi occupation of the Śaka territory; Śaka migration.
c. 150–140	Śaka invasion of India.
c. 140	Expulsion of Yueh-chi from Śaka territory by Koen-muo, the young Wu-sun chief, son of Nan-tiu-mi.
c. 138	Reduction of the Ta-hia, both north and south of the Oxus, to vassalage by the Yueh-chi, who begin to settle down.
c. 135	Dispatch by Chinese emperor Wu-ti of Chang-k'ien as envoy to the Yueh-chi.
c. 125	Arrival of Chang-k'ien at Yueh-chi head quarters, north of the Oxus.
c. 122	Return of Chang-k'ien to China.
c. 114	Death of Chang-k'ien.
c. 70	Extension of Yueh-chi settlements to the lands south of the Oxus; occupation of Ta-hia capital, Lan-sheu, south of the river, probably = Balkh.
c. 65	Formation of five Yueh-chi principalities, including Kushân and Bâmiân.
57	Epoch of the Mâlava or Vikrama era.
c. 13	Indian embassy to Augustus.
B. C. 2	The Chinese graduate, King-hien, or King-lu, instructed in
A. D.	Buddhist books by a Yueh-chi king.
8	Temporary cessation of intercourse between China and the West.
14	Augustus, Roman emperor, died; Tiberius acc.
c. 24	End of First, or Early Han dynasty of China.
38	Gaius (Caligula), Roman emperor, acc.
41	Claudius, Roman emperor, acc.
c. 45	Kadphises I Kushân (Kieû-tsieû-k'io, Kozolakadaphes, &c.) acc.
c. 45–60	Consolidation of the five Yueh-chi principalities into Kushân Empire under Kadphises I; conquest by him of Kâbul (Kao-fû), ? Bactria (Po-ta), and ? Kashmîr (Ki-pin); Hermaios, Greek king in Kâbul and Panjâb, contemporary.
54	Nero, Roman emperor, acc.
c. 64	Buddhist books sent for by Chinese emperor, Ming-ti.
68, 69	Galba, Otho, and Vitellius, Roman emperors.
70	Vespasian, Roman emperor (acc. Dec. 22, 69).
77	Publication of Pliny's *Natural History*.
78	Epoch of the Śaka or Śâlivâhana era.
79	Titus, Roman emperor, acc.
81	Domitian, Roman emperor, acc.
c. 85	Death of Kadphises I, at age of 80; Kadphises II, his son, acc. (= Yen-kao-chin, Hima Kadphises, &c.); the 'Nameless King,' *Soter Megas*, contemporary and subordinate.

[1] M. Chavannes places this event 'about 140 B.C.' If he is right, the next five dates must be modified. Dr. Franke suggests a third date.

Date.	*Event.*
A. D.	
90	Kadphises II defeated by Chinese general Pan-ch'ao, and compelled to pay tribute to China.
c. 90–100	Annexation of Northern India, and destruction of Indo-Parthian power in the Panjâb by Kadphises II.
96	Nerva, Roman emperor, acc.
98	Trajan, Roman emperor, acc.
99	Arrival of Trajan in Rome.
105	Overthrow by the Romans of the Nabatæan kingdom of Petra in Arabia; rise of Palmyra; Indian embassy to Trajan about this time.
116	Conquest of Mesopotamia by Trajan.
117	Hadrian, Roman emperor, acc.; retrocession of Mesopotamia.
123–6	Residence of Hadrian at Athens.
c. 123	Kanishka Kushân acc.
c. 125–30	Conquest by Kanishka of Kashgar, Yârkand, and Khotan[1]; war with king of Pâṭaliputra.
131–6	War of Hadrian with the Jews.
c. 135	Conversion of Kanishka to Buddhism.
138	Antoninus Pius, Roman emperor, acc.
c. 140	Buddhist Council in (?) Kashmîr.
150	Jûnâgarh inscription of Rudradâman, Western satrap.
c. 153	Huvishka (Hushka) Kushân acc.
161	Marcus Aurelius Antoninus, Roman emperor, acc.
162–5	Defeat of Parthian king, Vologeses III, by the Romans.
175	Eastern campaign of Marcus Aurelius.
180	Commodus, Roman emperor, acc.
c. 185	Vâsudeva Kushân acc.
192, 193	Pertinax and Julianus, Roman emperors.
193	Septimius Severus, Roman emperor, acc.
c. 200	Palmyra created a Roman colony.
211	Caracalla, Roman emperor, acc.
216	Parthian expedition of Caracalla.
217	Macrinus, Roman emperor, acc.
218	Elagabalus, Roman emperor, acc.
222	Alexander Severus, Roman emperor, acc.
226	Foundation of Sassanian empire of Persia by Ardashîr; the death of Vâsudeva, the collapse of the Kushân power in India, and the termination of the Andhra dynasty occurred at nearly the same time.
260	Defeat of Valerian, Roman emperor, by Sapor I.
273	Capture of Palmyra by Aurelian.
360	Successful siege of Amida by Sapor II, with Kushân help.

[1] The true date may be later; for, according to Dr. Franke, China lost Khotan in 152 A. D. Kanishka is not mentioned by name in the Chinese histories.

Dr. Franke (*Beiträge*, p. 99 n.) considers as doubtful the current identification of Po-ta (P'u-ta, Cantonese Pok-tin) with Bactria, and suggests as the true equivalent the 'Paktyan-land' (*Haetwn* γῆ), which he places to the north of Arachosia. See *ante*, p. 32 n.

CHAPTER XI

THE GUPTA EMPIRE, AND THE WESTERN SATRAPS; CHANDRA-GUPTA I TO KUMARAGUPTA I

FROM 320 TO 455 A.D.

Origin of the Gupta dynasty.

In the fourth century light again dawns, the veil of oblivion is lifted, and the history of India regains unity and interest.

308 A.D.

A local Rāja at or near Pātaliputra, bearing the famous name of Chandra-gupta, wedded, in or about the year 308, a princess named Kumāra Devī, who belonged to the ancient Lichchhavi clan, celebrated ages before in the early annals of Buddhism. During the long period of about eight centuries which intervened between the reign of Ajātasatru and the marriage of Kumāra Devī the history of the Lichchhavis has been lost. They now come suddenly into notice again in connexion with this marriage, which proved to be an event of the highest political importance, as being the foundation of the fortunes of a dynasty destined to rival the glories of the Mauryas. Kumāra Devī evidently brought to her husband as her dowry valuable influence, which in the course of a few years secured to him a paramount position in Magadha and the neighbouring countries. It seems probable that at the time of this fateful union the Lichchhavis were masters of the ancient imperial city, and that Chandra-gupta by means of his matrimonial alliance succeeded to the power previously held by his wife's relatives. In the olden days the Lichchhavis had been the rivals of the kings of Pātaliputra, and apparently, during the disturbed times which followed the reign of Pushyamitra, they paid off old scores by taking possession of the city, which had been

built and fortified many centuries earlier for the express purpose of curbing their restless spirit.

Certain it is that Chandra-gupta was raised by his Lichchhavi connexion from the rank of a local chief, as enjoyed by his father and grandfather[1], to such dignity that he felt justified in assuming the lofty title of 'sovereign of Mahārājas,' usually associated with a claim to the rank of lord paramount. He struck coins in the joint names of himself, his queen, and the Lichchhavis; and his son and successor habitually described himself with pride as the son of the daughter of the Lichchhavis. Chandra-gupta, designated as the First, to distinguish him from his grandson of the same name, extended his dominion along the Gangetic valley as far as the junction of the Ganges and Jumna, where Allāhābād now stands; and ruled during his brief tenure of the throne a populous and fertile territory, which included Tirhūt, Bihār, Oudh, and certain adjoining districts. His political importance was sufficient to warrant him in establishing, after the Oriental manner, a new era dating from his formal consecration or coronation, when he was proclaimed as heir to the imperial power associated by venerable tradition with the possession of Pāṭaliputra. The first year of the Gupta era, which continued in use for several centuries, ran from February 26, 320 A.D., to March 13, 321; of which dates the former may be taken as that of the coronation of Chandra-gupta I[2].

320 A.D. Lichchhavi alliance; Chandra-gupta I acc.

Before his death, which occurred five or six years later, Chandra-gupta selected as his successor the Crown Prince,

326 A.D. Samudra-gupta acc.

[1] His father was named Ghaṭotkacha, and his grandfather simply Gupta. Buddhist legend offers another instance of the participle Gupta alone serving as a proper name in the case of Upagupta (Gupta the Less), son of Gupta the perfumer.

[2] For the chronology of the dynasty see the author's paper, 'Revised Chronology of the Early or Imperial Gupta Dynasty (*Ind. Ant.*, 1902, p. 257), which modifies the scheme as given in his numismatic works. The Gupta inscriptions, so far as known up to 1888, have been well edited by Dr. Fleet (*Corpus Inscr. Ind.*, vol. iii). The principal discovery since that date is the Bhitarī seal of Kumāragupta II, edited by V. A. Smith and Hoernle in *J. A. S. B.*, vol. lviii, part i, 1889. Dates expressed in the Gupta era generally can be converted into dates A.D. by the addition of 319; e.g. 82 G. E. = 401 A.D.

Samudragupta, his son by the Lichchhavi princess. The paternal preference was abundantly justified by the young king, who displayed a degree of skill in the arts of both peace and war which entitles him to high rank among the most illustrious sovereigns of India.

His aggressive spirit.

From the moment of his accession, Samudragupta assumed the part of an aggressively ambitious monarch, resolved to increase his dominions at the expense of his neighbours. Wars of aggression have never been condemned by such public opinion as exists in the East, and no king who cared for his reputation could venture to rest contented within his own borders. Samudragupta had no hesitation in acting on the principle that 'kingdom-taking' is the business of kings, and immediately after his succession to the throne plunged into war, which occupied many years of his unusually protracted reign [1].

Epigraphic record.

When his fighting days were over, he employed a learned poet, skilled in the technicalities of Sanskrit verse, to compose a panegyric of his achievements, which he caused to be engraved on one of the stone pillars set up six centuries before by Asoka and incised with his edicts [2]. Samudragupta, an orthodox Hindu, learned in all the wisdom of the Brahmans, and an ambitious soldier full of the joy of battle, who cared nothing for preachings of the monk Asoka recorded in an antique script and unfamiliar dialect, made no scruple about setting his own ruthless boasts of sanguinary wars by the side of the quietist moralizings of him who deemed 'the chiefest conquest' to be the conquest of piety.

Samudragupta's anxiety to provide for the remembrance of his deeds was not in vain. The record composed by his poet-laureate survives to this day practically complete, and furnishes a detailed contemporary account of the events of the reign, probably superior to anything else of the kind

[1] Authorities and details are fully discussed in the author's paper, 'The Conquests of Samudra Gupta' (*J. R. A. S.*, 1897, p. 859). A few necessary corrections will be made in subsequent notes.

[2] The inscription is not posthumous (Bühler, in *J. R. A. S.*, 1898, p. 386). The pillar stands in the fort at Allāhābād.

in the multitude of Indian inscriptions. Unfortunately the document is not dated, but it may be assigned with a very near approach to accuracy to the year 360 A. D., or a little earlier or later, and it is thus, apart from its value as history, of great interest as an important Sanskrit composition, partly in verse and partly in prose, of ascertained age and origin. The value as dated literature of the great historical inscriptions, although emphasized by Bühler, is still, perhaps, not fully recognized by scholars who occupy themselves primarily with the literature preserved in libraries. But our concern at present in the elaborate composition of Harishena is with its contents as an historical document, rather than with its place in the evolution of Sanskrit, and the exposition of its importance as a linguistic and literary landmark must be left to specialists.

His various campaigns.

The author of the panegyric classifies his lord's campaigns geographically under *four heads: as those directed against* eleven kings of the south; nine named kings of Āryāvarta, or the Gangetic plain, besides many others not specified; the chiefs of the wild forest tribes; and the rulers of the frontier kingdoms and republics. He also explains Samudragupta's relation with certain foreign powers, too remote to come within the power of his arm. Although it is at present impossible to identify every one of the countries, kings, and peoples enumerated by the poet, and sundry matters of detail remain to be cleared up by future discovery and investigation, enough is known to enable the historian to form a clear idea of the extent of the dominions and the range of the alliances of the most brilliant of the Gupta emperors. The matter of the record being arranged on literary rather than historical principles, it is not possible to narrate the events of the reign in strict chronological order.

Conquest of Northern India.

But we may feel assured that this Indian Napoleon first turned his arms against the powers nearest him, and that he thoroughly subjugated the Rājas of the Gangetic plain, the wide region now known as Hindustan, before he embarked on his perilous adventures in the remote south. His treatment of the Rājas of the north was drastic; for we are told

that they were 'forcibly rooted up,' a process which necessarily involved the incorporation of their territories in the dominions of the victor. Among the nine names mentioned, only one can be recognized with certainty, that of Ganapati Nāga, whose capital was at Padmāvatī or Narwar, a famous city, which still exists in the territories of the Mahārāja Sindia.

The greater part of these northern conquests must have been completed, and the subjugated territories absorbed, before Samudragupta ventured to undertake the invasion of the kingdoms of the south; a task which demanded uncommon boldness in design, and masterly powers of organization and execution.

Conquest of South Kosala and forest tribes.

The invader, marching due south from the capital, through Chutiā Nāgpur, directed his first attack against the kingdom of South Kosala in the valley of the Mahānadī, and overthrew its king, Mahendra[1]. Passing on, he subdued all the chiefs of the forest countries, which still retain their ancient wildness, and constitute the tributary states of Orissa and the more backward parts of the Central Provinces. The principal of those chiefs, who bore the appropriate name of Vyāghra Rāja, or the Tiger King, is not otherwise known to history. At this stage of the campaign, the main difficulties must have been those of transport and supply, for the ill-armed forest tribes could not have offered serious military resistance to a well-equipped army.

Conquests in extreme south.

Still advancing southwards, by the east coast road, Samudragupta vanquished the chieftain who held Pishtapura, now Pithāpuram in the Godāvarī district, as well as the hill-forts of Mahendragiri and Kottūra in Ganjām; king Mantarāja, whose territory lay on the banks of the Kollēru (Colair) lake[2]; the neighbouring Pallava king of Vengī between the Krishnā and Godāvarī rivers; and Vishnugōpa, the Pallava king of Kānchī, or Conjeeveram, to the south-west of Madras. Then

[1] North Kosala corresponded roughly with Oudh, north of the Ghāgra river.

[2] For correct interpretation of *Kaurālaka* see Kielhorn in *Ep. Ind.*, vol. vi, p. 3. Koṭṭūra (Kothoor of *Indian Atlas*, sheet No. 108) lies twelve miles SSE. from Mahendragiri. The proper rendering of the passage was settled by Kielhorn and Fleet in 1898.

turning westwards, he subjugated a third Pallava chieftain, named Ugrasēna, king of Pālakka, the modern Pālghātcherry, situated in Malabar at the great gap in the Western Ghāts [1].

This place, distant some twelve hundred miles in a direct line from Pātaliputra, seems to have marked the southern limit of Samudragupta's audacious raid. He returned homewards through the western parts of the Deccan, subduing on his way the kingdom of Devarāshtra, or the modern Mahratta country, and Erandapalla, or Khāndēsh [2].

This wonderful campaign, which involved more than three thousand miles of marching through difficult country, must have occupied about three years at least, and its conclusion may be dated approximately in 340 A. D.

No attempt was made to effect the permanent annexation of these southern states; the triumphant victor admitting that he only exacted a temporary submission and then withdrew. But beyond doubt he despoiled the rich treasuries of the south, and came back laden with golden booty, like the Muhammadan adventurer who performed the same military exploit nearly a thousand years later. Malik Kāfūr, the general of Alā-ud-dīn, Sultan of Delhi, in the years 1309 and 1310, repeated the performance of Samudragupta, operating, however, chiefly on the eastern side of the peninsula, and penetrated even further south than his Hindu predecessor. He forced his way to Rāmesvara, or Adam's Bridge, opposite Ceylon, where he built a mosque, which was still standing when Firishta wrote his history in the sixteenth century.

The enumeration by the courtly panegyrist of the frontier kingdoms and republics whose rulers did homage and paid tribute to the emperor, a title fairly earned by Samudragupta, enables the historians to define the boundaries of his dominions with sufficient accuracy, and to realize the nature of the political divisions of India in the fourth century.

On the eastern side of the continent the tributary kingdoms were Samatata, or the delta of the Ganges and Brahmaputra,

[1] E. long. 76° 41′, N. lat. 10° 45′.
[2] Fleet, in *J. R. A. S.*, 1898, p. 369.

including the site on which Calcutta now stands; Kāmarūpa, or Assam; and Davāka, which seems to have corresponded with the Bogrā (Bagrahā), Dināj̃pur, and Rājshāhī districts to the north of the Ganges, lying between Samatata and Kāmarūpa. Further west, the mountain kingdom of Nepāl, then, as now, retained its autonomy under the suzerainty of the paramount power, and the direct jurisdiction of the imperial government extended only to the foot of the mountains. The kingdom of Kartripura occupied the lower ranges of the western Himalayas, including probably Kumāon, Almora, Garhwāl, and Kāngrā [1].

The Panjāb, Eastern Rājputāna, and Mālwā for the most part were in possession of tribes or clans living under republican institutions. The Yaudhēya tribe occupied both banks of the Sutlaj, while the Mādrakas held the central parts of the Panjāb. The reader may remember that in Alexander's time these regions were similarly occupied by autonomous tribes, then called the Malloi, Kathaioi, and so forth. The Jumna probably formed the north-western frontier of the Gupta empire. The Ārjunāyanas, Mālavas, and Ābhīras were settled in Eastern Rajputāna and Mālwā, and in this direction the river Chambal may be regarded as the imperial boundary. The line next turned in an easterly direction along the territories of minor nations whose position cannot be exactly determined, passing probably through Bhopāl, until it struck the Narmadā river, which formed the southern frontier.

The dominion under the direct government of Samudragupta in the middle of the fourth century thus comprised all the most populous and fertile countries of Northern India. It extended from the Hooghly on the east to the Jumna and Chambal on the west; and from the foot of the Himalayas on the north to the Narmadā on the south.

Beyond these wide limits, the frontier kingdoms of Assam

[1] Dr. Fleet suggests that the name may survive in Kartārpur in the Jālandhar district. Brigade-Surgeon C. F. Oldham refers to the Katuria Rāj of Kumāon, Garhwāl, and Rōhilkhand (*J. R. A. S.*, 1898, p. 198). See map of the Gupta Empire.

and the Gangetic delta, as well as those on the southern slopes of the Himalayas, and the free tribes of Rājputāna and Mālwā, were attached to the empire by bonds of subordinate alliance; while almost all the kingdoms of the south had been overrun by the emperor's armies and compelled to acknowledge his irresistible might.

Relations with foreign powers.

The empire thus defined was by far the greatest that had been seen in India since the days of Asoka, six centuries before, and its possession naturally entitled Samudragupta to the respect of foreign powers. We are not, therefore, surprised to learn that he maintained diplomatic relations with the Kushān king of Gandhāra and Kābul, and the greater sovereign of the same race who ruled on the banks of the Oxus, as well as with Ceylon and other distant islands.

Embassies from Ceylon.

Communication between the king of Ceylon and Samudragupta had been established accidentally at a very early period in the reign of the latter, about 330 A. D. Meghavarna, the Buddhist king of Ceylon, had sent two monks, one of whom is said to have been his brother, to do homage to the Diamond Throne and visit the monastery built by Asoka to the east of the sacred tree at Bōdh Gayā. The strangers, perhaps by reason of sectarian rancour, met with scant hospitality, and on their return to the island complained to the king that they could not find any place in India where they could stay in comfort. King Meghavarna recognized the justice of the complaint, and resolved to remedy the grievance by founding a monastery at which his subjects, when on pilgrimage to the holy places, should find adequate and suitable accommodation. He accordingly dispatched a mission to Samudragupta laden with the gems, for which Ceylon has always been renowned, and other valuable gifts, and requested permission to found a monastery on Indian soil. Samudragupta, flattered at receiving such attentions from a distant power, was pleased to consider the gifts as tribute, and gave the required permission. The envoy returned home, and, after due deliberation, King Meghavarna decided to build his monastery near the holy tree. His purpose was solemnly recorded on a copper plate and carried

out by the erection of a splendid convent to the north of the tree. This building, which was three stories in height, included six halls, was adorned with three towers, and surrounded by a strong wall thirty or forty feet high. The decorations were executed in the richest colours with the highest artistic skill, and the statue of Buddha, cast in gold and silver, was studded with gems. The subsidiary *stūpas*, enshrining relics of Buddha himself, were worthy of the principal edifice. In the seventh century, when Hiuen Tsiang visited it, this magnificent establishment was occupied by a thousand monks of the Sthavira school of the Mahāyāna, and afforded ample hospitality to pilgrims from Ceylon. The site is now marked by an extensive mound [1].

Horse-sacrifice.

It was presumably after his return from the south that Samudragupta determined to celebrate his manifold victories and proclaim the universality of his dominion by reviving the ancient rite of the horse-sacrifice (*aśvamedha*), which had remained long in abeyance, and probably had not been performed in Northern India since the days of Pushyamitra. The ceremony was duly carried out with appropriate splendour, and accompanied with lavish gifts to Brahmans, comprising, it is said, millions of coins and gold pieces. Specimens of the gold medals struck for this purpose, bearing a suitable legend and the effigy of the doomed horse standing before the altar, have been found in small numbers. Another memorial of the event seems to exist in the rudely carved stone figure of a horse which was found in Northern Oudh, and now stands at the entrance to the Lucknow Museum with a brief dedicatory inscription incised upon it, which apparently refers to Samudragupta [2].

Personal accomplishments of Samudragupta.

Although the courtly phrases of the official eulogist cannot be accepted without a certain amount of reservation,

[1] The synchronism of Meghavarna with Samudragupta, discovered by M. Sylvain Lévi from a Chinese work, has been discussed by the author in the paper on Gupta chronology already cited, and in 'The Inscriptions of Mahānāman at Bōdh-Gayā' (*Ind. Ant.*, 1902, p. 192).

[2] The fact that the mutilated inscription — *dda guttassa deyadhamma*— is in Prākrit suggests a shade of doubt. All other Gupta inscriptions are in Sanskrit (*J. R. A. S.*, 1893, p. 96, with plate). See Fig. 11 in plate of coins.

it is clear that Samudragupta was a ruler of exceptional capacity, and unusually varied gifts. The laureate's commemoration of his hero's proficiency in song and music is curiously confirmed by the existence of a few rare gold coins which depict his majesty comfortably seated on a high-backed couch, engaged in playing the Indian lyre[1]. The allied art of poetry was also reckoned among the accomplishments of this versatile monarch, who is said to have been reputed a king of poets, and to have composed numerous metrical works worthy of the reputation of a professional author. We are further informed that the king took much delight in the society of the learned, and loved to employ his acute and polished intellect in the study and defence of the sacred scriptures, as well as in the lighter arts of music and poetry. The picture of Samudragupta as painted by his official panegyrist reminds the reader of that of Akbar as depicted by his no less partial biographer, Abul Fazl.

Whatever may have been the exact degree of skill attained by Samudragupta in the practice of the arts which graced his scanty leisure, it is clear that he was endowed with no ordinary powers; and that he was in fact a man of genius, who may fairly claim the title of the Indian Napoleon. Unfortunately, the portraits on his coins are not sufficiently good to give a clear notion of his personal appearance.

Recovery of his history.

By a strange irony of fate this great king—warrior, poet, and musician—who conquered all India, and whose alliances extended from the Oxus to Ceylon, is unknown even by name to the historians of India. His lost fame has been slowly recovered by the minute and laborious study of inscriptions and coins during the last seventy years; and the fact that it is now possible to write a long narrative of the events of his memorable reign is perhaps the most conspicuous illustration of the success gained by patient archaeological research in piecing together the fragments, from which alone the chart of the authentic early history of India can be constructed.

The exact year of Samudragupta's death is not known, *cir.* 375 A.D.

[1] Plate of coins, Fig. 10.

but he certainly lived to an advanced age, and enjoyed a reign of uninterrupted prosperity for about half a century. Before he passed away, he secured the peaceful transmission of the crown by nominating as his successor, from among many sons[1], the offspring of his queen, Datta Devī, whom he rightly deemed worthy to inherit a magnificent empire.

Chandra-gupta II acc.

The son thus selected, who had probably been associated as Crown Prince with his father in the cares of government (*yuvarāja*), assumed the name of his grandfather, in accordance with Hindu custom, and is therefore distinguished in the dynastic list as Chandra-gupta II. He also took the title of Vikramāditya ('sun of power'), and has a better claim than any other sovereign to be regarded as the original of the mythical king of that name who figures so largely in Indian legends. The precise date of his accession is not recorded, but it cannot be far removed from 375 A.D.; and, pending the discovery of some coin or inscription to settle the matter, that date may be assumed as approximately correct.

Wars in Bengal and on the *Indus*.

So far as appears, the succession to the throne was accomplished peacefully without contest, and the new emperor, who must have been a man of mature age at the time of his accession, found himself in a position to undertake the extension of the wide dominion bequeathed to him by his ever victorious father. He did not renew Samudragupta's southern adventures, but preferred to seek room for expansion towards the east, north-west, and south-west. Our knowledge of his campaign in Bengal is confined to the assertion made in the elegant poetical inscription on the celebrated Iron Pillar of Delhi that 'when warring in the Vanga countries, he breasted and destroyed the enemies confederate against him'; and the language of the poet may refer to the suppression of a rebellion rather than to a war of aggression. The same document is the only authority for the fact that he crossed the "seven mouths of the Indus," and vanquished in battle a nation called Vāhlika, which has not been identified[2].

[1] Eran and Bhitarī inscriptions.

[2] This inscription is fully discussed in the author's paper, 'The Iron Pillar of Delhi (Mihrauli) and the

Conquest of Mālwā, Gujarāt, and Kāthiāwār.

But the great military achievement of Chandra-gupta Vikramāditya was his advance to the Arabian Sea through Mālwā and Gujarāt, and his subjugation of the peninsula of Surāshtra or Kāthiāwār, which had been ruled for centuries by the Saka dynasty, known to European scholars as the Western Satraps [1]. The campaigns which added these remote provinces to the empire must have occupied several years, and are known to have taken place between 388 and 401 A.D. The year 395 may be assumed as a mean date for the completion of the conquest, which involved the incorporation in the empire of the territory held by the Mālavas and other tribes, who had remained outside the limits of Samudra-gupta's dominion. The annexation of Surāshtra and Mālwā not only added to the empire provinces of exceptional wealth and fertility, but opened up to the paramount power free access to the ports of the western coast; and thus placed Chandra-gupta II in direct touch with the seaborne commerce with Europe through Egypt, and brought his court and subjects under the influence of the European ideas which travelled with the goods of the Alexandrian merchants.

The Western Satraps.

The Saka dynasty, which was overthrown in 395 A.D., had been founded in the first century of the Christian era, probably by a chief named Bhūmaka Kshaharāta; who was followed by Nahapāna, a member of the same clan [2]. When the latter was destroyed by the Andhra king, as related in chapter viii, the local government passed into the hands of Chashtana and his descendants. In the middle of the second century, the satrap Rudradāman, having decisively defeated his Andhra rival, had firmly established his own power not only over the peninsula of Surāshtra, but also over Mālwā, Cutch (Kachchh), Sind, the Konkan, and other districts—in short, over Western India. The capital of Chashtana and his successors was Ujjain, one of the most ancient cities of India,

Emperor Candra (Chandra),' in *J. R. A. S.*, 1897, p. 1.

[1] For the detailed history of the Western Satraps see the papers by Messrs. Rapson, Bhagwān Lāl Indraji, and Biddulph, in *J. R. A. S.*, 1890, p. 639; 1899, p. 357.

[2] *Ante*, p. 188.

the principal dépôt for the commerce between the ports of the west and the interior, famous as a seat of learning and civilization, and also notable as the Indian Greenwich from which longitudes were reckoned. The place, which is still a considerable town with many relics of its past greatness, retains its ancient name, and was for a time the capital of Mahārāja Sindia.

Fall of the last satrap.

Samudragupta, although not able to undertake the conquest of the west, had received an embassy from the satrap Rudrasena, son of Rudradāman, who was doubtless deeply impressed by the emperor's triumphant march through India. Chandra-gupta II, strong in the possession of the territory and treasure acquired by his father, resolved to crush his western rival, and to annex the valuable provinces which owned the satrap's sway. The motives of an ambitious king in undertaking an aggressive war against a rich neighbour are not far to seek; but we may feel assured that differences of race, creed, and manners supplied the Gupta monarch with special reasons for desiring to suppress the impure, foreign rulers of the west. Chandra-gupta Vikramāditya, although tolerant of Buddhism and Jainism, was himself an orthodox Hindu, specially devoted to the cult of Vishnu, and as such cannot but have experienced peculiar satisfaction in 'violently uprooting' foreign chieftains who cared little for caste rules. Whatever his motives may have been, he attacked, dethroned, and slew the satrap Rudrasinha, son of Satyasinha, and annexed his dominions. Scandalous tradition affirmed that 'in his enemy's city the king of the Sakas, while courting another man's wife, was butchered by Chandra-gupta, concealed in his mistress's dress[1]'; but the tale does not look like genuine history. The last notice of the satraps refers to the year 388 A.D., and the incorporation of their dominions in the Gupta empire must have been effected soon after that date.

The Gupta kings, excepting the founder of the dynasty, all enjoyed long reigns, like the Mǫghals in later times.

[1] *Harṣa-carita*, transl. Cowell and Thomas, p. 194.

Chandra-gupta Vikramāditya occupied the throne for nearly forty years, and survived until 413 A.D. Little is known concerning his personal character; but the ascertained facts of his career suffice to prove that he was a strong and vigorous ruler, well qualified to govern and augment an extensive empire. He loved sounding titles which proclaimed his martial prowess, and was fond of depicting himself, after the old Persian fashion, as engaged in successful personal combat with a lion. The epithet *rūpakriti*, applied to him on a rare type of his varied and abundant gold coinage, which probably should be translated as 'dramatist,' and certainly refers to his possession of a special artistic talent, is good evidence that he inherited some of his father's graceful accomplishments, as well as his political ambition and strategic skill. Character of Chandra-gupta II.

There are indications that Pātaliputra, although it may have been still regarded as the official capital, ceased to be the ordinary residence of the Gupta sovereigns after the completion of the extensive conquests effected by Samudragupta. The Maurya emperors, it is true, had managed to control a dominion considerably larger than that of the Guptas from the ancient imperial city, but, even in their time, its remoteness in the extreme east must have caused inconvenience, and a more central position for the court had obvious advantages. Ajodhya, the legendary abode of the hero Rāma, the ruins of which have supplied materials for the building of the modern city of Fyzabād in Southern Oudh, enjoyed a more favourable situation, and appears to have been at times the head quarters of the government of both Samudragupta and his son, the latter of whom probably had a mint for copper coins there. The capital.

The Asoka pillar on which Samudragupta recorded the history of his reign is supposed to have been erected originally at the celebrated city of Kausāmbi, which stood on the high road between Ujjain and Northern India, and was no doubt at times honoured by the residence of the monarch [1]. The Kauśāmbi.

[1] For discussion of the site of Kauśāmbī see the author's papers, 'Kauśāmbī and Śrāvastī,' in *J. R. A. S.*, 1898, p. 503; and 'Śrāvastī,' *ibid.*, 1900, p. 1.

real capital of an Oriental despotism is the seat of the despot's court for the time being.

Pāṭali-putra.

Pātaliputra, however, although necessarily considerably neglected by warrior kings like Samudragupta and Vikramāditya, continued to be a magnificent and populous city throughout the reign of the latter, and was not finally ruined until the time of the Hun invasion in the sixth century; from which date it practically disappeared until it was rebuilt a thousand years later by Shēr Shāh. Since his time the venerable city, under the names of Patna and Bankipore, has regained much of its ancient importance, and has played a part in many notable events.

405–11 A.D. Fa-hien.

We are fortunate enough to possess in the work of Fa-hien, the earliest Chinese pilgrim, a contemporary account of the administration of Chandra-gupta Vikramāditya, as it appeared to an intelligent foreigner at the beginning of the fifth century. The worthy pilgrim, it is true, was so absorbed in his search for Buddhist books, legends, and miracles that he had little care for the things of this world, and did not trouble even to mention the name of the mighty monarch in whose territories he spent six studious years. But now and then he allowed his pen to note some of the facts of ordinary life, and in more than one passage he has recorded particulars, which, although insufficient to gratify the curiosity of the twentieth century, yet suffice to give a tolerably vivid picture of the state of the country. The picture is a very pleasing one on the whole, and proves that Vikramāditya was capable of bestowing on his people the benefits of orderly government in sufficient measure to allow them to grow rich in peace and prosper abundantly.

Splendours of Pāṭali-putra.

On the occasion of his first visit to Pātaliputra the traveller was deeply impressed by the sight of Asoka's palace, which was at that time still in existence, and so cunningly constructed of stone that the work clearly appeared to be beyond the skill of mortal hands, and was believed to have been executed by spirits in the service of the emperor. Near a great *stūpa*, also ascribed to Asoka, stood two monasteries, one occupied by followers of the Mahāyāna, and the

other by those of the Hīnayāna sect. The monks resident in both establishments together numbered six or seven hundred, and were so famous for learning that their lectures were frequented by students and inquirers from all quarters. Fa-hien spent three years here studying Sanskrit, and was made happy by obtaining certain works on monastic discipline as taught by various schools, for which he had sought elsewhere in vain. He describes with great admiration the splendid procession of images, carried on some twenty huge cars richly decorated, which annually paraded through the city on the eighth day of the second month, attended by singers and musicians; and notes that similar processions were common in other parts of the country [1].

Free hospital.

The towns of Magadha were the largest in the Gangetic plain, which Fa-hien calls by the name of Central India or the Middle Kingdom; the people were rich and prosperous, and seemed to him to emulate each other in the practice of virtue. Charitable institutions were numerous; rest-houses for travellers were provided on the highways, and the capital possessed an excellent free hospital endowed by benevolent and educated citizens.

'Hither come,' we are told, 'all poor or helpless patients suffering from all kinds of infirmities. They are well taken care of, and a doctor attends them; food and medicine being supplied according to their wants. Thus they are made quite comfortable, and when they are well, they may go away [2].'

No such foundation was to be seen elsewhere in the world at that date; and its existence, anticipating the deeds of modern Christian charity, speaks well both for the character of the citizens who endowed it, and for the genius of the great Asoka, whose teaching still bore such wholesome fruit many centuries after his decease. The earliest hospital in Europe is said to have been opened in the tenth century.

Buddhism.

In the course of a journey of some five hundred miles from the Indus to Mathurā on the Jumna, Fa-hien passed

[1] *Travels*, ch. xxvii, in any of the versions. [2] Ibid., Giles's version.

a succession of Buddhist monasteries tenanted by thousands of monks; and in the neighbourhood of Mathurā found twenty of these buildings occupied by three thousand residents. Buddhism was growing in favour in this part of the country[1].

Prosperity of Mālwā.

The region to the south of Mathurā, that is to say, Mālwā, specially excited the admiration of the traveller; who was delighted alike with the natural advantages of the country, the disposition of the people, and the moderation of the government. The climate seemed to him very agreeable, being temperate, and free from the discomforts of frost and snow with which he was familiar at home and in the course of his journey. The large population lived happily under a sensible government which did not worry. With a glance at Chinese institutions, Fa-hien congratulates the Indians that 'they have not to register their households, or attend to any magistrates and rules.' They were not troubled with passport regulations, or, as the pilgrim bluntly puts it: 'Those who want to go away, may go; those who want to stop, may stop.' The administration of the criminal law seemed to him mild in comparison with the Chinese system. Most crimes were punished only by fines, varying in amount according to the gravity of the offence, and capital punishment would seem to have been unknown. Persons guilty of repeated rebellion, an expression which probably includes brigandage, suffered amputation of the right hand; but such a penalty was exceptional, and judicial torture was not practised. The revenue was mainly derived from the rents of the crown lands, and the royal officers, being provided with fixed salaries, had no occasion to live on the people.

Buddhist rule of life.

The Buddhist rule of life was generally observed. 'Throughout the country,' we are told, 'no one kills any living thing, or drinks wine, or eats onions or garlic[2] . . .

[1] *Travels*, ch. xvi. The 'temples' and 'priests' were apparently Buddhist. The versions of this chapter differ considerably: those of Legge and Giles have been used in the text.

[2] Onions and garlic are regarded as impure, because, when cut, their structure is supposed to resemble that of flesh. Gopāditya, an ancient king of Kashmīr, punished Brahmans who ate garlic (Stein, transl. *Rājat.*, bk. i, 342).

they do not keep pigs or fowls, there are no dealings in cattle, no butchers' shops or distilleries in their market-places.' The Chandāla, or outcaste tribes, who dwelt apart like lepers, and were required when entering a city or bazaar to strike a piece of wood as a warning of their approach, in order that other folk might not be polluted by contact with them[1], were the only offenders against the laws of piety (*dharma*), and the only hunters, fishermen, and butchers. Cowrie shells formed the ordinary currency. The Buddhist monasteries were liberally endowed by royal grants, and the monks received alms without stint—houses, beds, mattresses, food, and clothes were never lacking to them wherever they might go.

Good government.

These particulars, as collected and narrated by the earliest Chinese traveller in India, permit of no doubt that the dominions of Chandra-gupta Vikramāditya were well governed; the authorities interfering as little as possible with the subject, and leaving him free to prosper and grow rich in his own way. The devout pilgrim pursued his Sanskrit studies for three years at Pātaliputra, and for two years at the port of Tāmralipti (Tamlūk), without let or hindrance, and it is clear that the roads were safe for travellers[2]. Fa-hien never has occasion to complain of being stripped by brigands, a misfortune which befell his successor Hiuen Tsang in the seventh century more than once. Probably India has never been governed better, after the Oriental manner, than it was during the reign of Vikramāditya. The government did not attempt to do too much; but let the people alone, and was accordingly popular. The merciful teachings of Buddhism influenced the lives of all classes, except the most degraded; while, inasmuch as the sovereign was a Brahmanical Hindu, the tendency to the harassing kind of persecution, which a Buddhist or Jain government is apt to display, was kept in check, and liberty

[1] 'Beyond the walls the outcastes dwell,
'Tis worse than death to touch such men.' (Gover, *Folk-Songs of Southern India*, p. 58.)

[2] *Travels*, chh. xxxvi, xxxvii. Tāmralipti, usually identified with Tamlūk, was believed by Mr. Fergusson to be represented by Satgāon.

of conscience was assured. Fa-hien, as a pious devotee, necessarily saw everything through Buddhist spectacles, but it is evident that, with a Brahmanical supreme government, Hinduism of the orthodox kind must have been far more prominent than his account would lead the reader to suppose, and sacrifices must have been permitted. In fact, the Brahmanical reaction against Buddhism had begun at a time considerably earlier than that of Fa-hien's travels; and Indian Buddhism was already upon the downward path, although the pilgrim could not discern the signs of decadence.

Certain localities unprosperous.

While the general prosperity and tranquillity of the empire under the rule of Chandra-gupta Vikramāditya are abundantly proved by the express testimony of Fa-hien, and by his unobstructed movements in all directions during many years; certain districts did not share in the general well-being, and had retrograded in population and wealth. The city of Gayā, we are informed, was empty and desolate; the holy places of Bōdh-Gayā, six miles to the south, were surrounded by jungle; and an extensive tract of country near the foot of the mountains, which had been the seat of a large population in the fifth century B.C., was now sparsely inhabited. The great city of Srāvastī, on the upper course of the Rāptī, was occupied by only two hundred families; and the holy towns of Kapilavastu and Kusinagara were waste and deserted, save for a scanty remnant of monks and their lay attendants, who clung to the sacred spots, and derived a meagre subsistence from the alms of rare pilgrims. The causes of this decay are unknown[1].

413 A.D. Kumāragupta I acc.

The son of Vikramāditya and his queen, Dhruva Devī, who ascended the throne in 413 A.D., is known to history as Kumāragupta I, in order to distinguish him from his great-grandson of the same name. The events of this king's reign, which exceeded forty years, are not known in detail, but the distribution of the numerous contemporary inscriptions and coins permits of no doubt that during the greater

[1] *Travels*, chh. xx, xxii, xxiv, xxxi.

part of his unusually prolonged rule, the empire suffered no diminution. On the contrary, it probably gained certain additions, for Kumāra, like his grandfather, celebrated the horse-sacrifice as an assertion of his paramount sovereignty; and it is not likely that he would have indulged in this vaunt, unless to some extent justified by successful warfare. But the extant records furnish no information concerning specific events, beyond the fact that at the close of his reign, that is to say, in the middle of the fifth century, Kumāra's dominions suffered severely from the irruption of the Hun hordes, who had burst through the north-western passes, and spread in a destructive flood all over Northern India. Before entering upon the discussion of the Hun invasion and the consequent break-up of the Gupta empire, it is desirable to pause, in order to record a few brief observations on the significance of the rule of the great Gupta sovereigns in the evolution of Indian language, literature, art, and religion [1].

[1] See Dr. R. G. Bhandarkar's brilliant essay *A Peep into the Early History of India from the Foundation of the Maurya Dynasty to the Downfall of the Imperial Gupta Dynasty* (322 B.C.–*cir.* 500 A.D.), Bombay, 1900; reprinted from the *J. Bo. R. A. S.* In spite of an untenable theory of the Kushān chronology, this paper is the best account of the early history of India which has yet appeared.

CHAPTER XII

THE GUPTA EMPIRE (CONTINUED); AND THE WHITE HUNS

FROM 455 TO 606 A.D.

Prevalence of Buddhism from 200 B.C. to 200 A.D.

THE general prevalence of Buddhism in Northern India including Kashmīr, Afghanistan, and Suwāt, during the two centuries immediately preceding, and the two next following the Christian era, is amply attested by the numerous remains of Buddhist monuments erected during that period and a multitude of inscriptions, which are almost all either Buddhist or Jain. The Jain cult, which was closely related to the Buddhist, does not appear to have gained very wide popularity, although it was practised with great devotion at certain localities, of which Mathurā was one.

Hinduism not extinct.

But the orthodox Hindu worship, conducted under the guidance of Brahmans, and associated with sacrificial rites abhorrent to Jain and Buddhist sentiment, had never become extinct, and had at all times retained a large share of both popular and royal favour. Kadphises II, the Kushān conqueror, was himself conquered by captive India, and adopted with such zeal the worship of Siva as practised by his new subjects that he constantly placed the image of that Indian god upon his coins, and described himself as his devotee. Many other facts concur to prove the continued worship of the old Hindu gods during the period in which Buddhism was unquestionably the most popular and generally received creed.

Religion of the foreign kings.

In some respects, Buddhism in its Mahāyāna form was better fitted than the Brahmanical system to attract the reverence of casteless foreign chieftains; and it would not be unreasonable to expect that they should have shown a decided

tendency to favour Buddhism rather than Brahmanism; but the facts do not indicate any clearly marked general preference for the Buddhist creed on the part of the foreigners. The only distinctively Buddhist coins are the few rare pieces of that kind struck by Kanishka, who undoubtedly, in his later years, liberally patronized the ecclesiastics of the Buddhist church, as did his successor Huvishka; but the next king, Vāsudeva, reverted to the devotion for Śiva, as displayed by Kadphises II. So the later Saka satraps of Surāshtra seem to have inclined personally much more to the Brahmanical than to the Buddhist cult, and they certainly bestowed their patronage upon the Sanskrit of the Brahmans rather than upon the vernacular literature.

The development of the Mahāyāna school of Buddhism, which became prominent and fashionable from the time of Kanishka in the second century, was in itself a testimony to the reviving power of Brahmanical Hinduism. The newer form of Buddhism had much in common with the older Hinduism, and the relation is so close that even an expert often feels a difficulty in deciding to which system a particular image should be assigned. Connexion between Mahāyāna and Hinduism.

Brahmanical Hinduism was the religion of the pundits, whose sacred language was Sanskrit, a highly artificial literary modification of the vernacular speech of the Panjāb. As the influence of the pundits upon prince and peasant waxed greater in matters of religion and social observance, the use of their special vehicle of expression became more widely diffused, and gradually superseded the vernacular in all documents of a formal or official character. In the third century B.C. Asoka had been content to address his commands to his people in language easy to be understood by the vulgar; but, in the middle of the second century A.D., the western satrap Rudradāman felt that his achievements could be adequately commemorated only in elaborate Sanskrit. It is impossible to go more deeply into the subject in these pages, but it is certain that the revival of the Brahmanical religion was accompanied by the diffusion Revival of Sanskrit.

and extension of Sanskrit, the sacred language of the Brahmans[1].

The Hindu reaction in Gupta period.

Whatever may have been the causes, the fact is abundantly established that the restoration of the Brahmanical religion to popular favour, and the associated revival of the Sanskrit language, first became noticeable in the second century, were fostered by the western satraps during the third, and made a success by the Gupta emperors in the fourth century. These princes, although apparently perfectly tolerant both of Buddhism and Jainism, were themselves beyond question zealous Hindus, guided by Brahman advisers, and skilled in Sanskrit, the language of the pundits. An early stage in the reaction against Buddhist condemnation of sacrifice had been marked by Pushyamitra's celebration of the horse-sacrifice towards the close of the second century. In the fourth, Samudragupta revived the same ancient rite with added splendour; and, in the fifth, his grandson repeated the solemnity. Without going further into detail, the matter may be summed up in the remark that coins, inscriptions, and monuments agree in furnishing abundant evidence of the recrudescence during the Gupta period of Brahmanical Hinduism at the expense of Buddhism, and of the favour shown by the ruling powers to 'classical' Sanskrit at the expense of the more popular literary dialects, which had enjoyed the patronage of the Andhra kings.

Vikramāditya and the Nine Gems.

Good reasons can be adduced for the belief that Chandragupta II Vikramāditya, who reigned at the close of the fourth and the beginning of the fifth century, and conquered Ujjain, should be regarded as the original of the Rāja Bikram of Ujjain, famed in popular legend, at whose court the Nine Gems of Sanskrit literature are supposed to have flourished[2]. Whether Kālidāsa, poet and dramatist, the most celebrated of these authors, actually graced the durbar

[1] The reader who desires to pursue the subject should consult Professor Otto Franke's book, *Päli und Sanskrit, in ihrem historischen und geographischen Verhältniss auf Grund der Inschriften und Münzen*, Strassburg, 1903.

[2] Dr. Hoernle's theory that Yaśodharman in the sixth century was the original of the legendary Vikramāditya is not supported by substantial evidence (*J. R. A. S.*, 1903, p. 551).

of Chandra-gupta Vikramāditya at Ujjain, or lived under the protection of his son or grandson, is a question still open, and it is even possible that he was a courtier of one of Chandra-gupta's satrap predecessors; but popular tradition certainly appears to be right in placing the greatest of Indian poets in the age of which Vikramāditya is the most conspicuous political figure[1].

General literary impulse.

To the same age probably should be assigned the principal Purāṇas in their present form; the metrical legal treatises, of which the so-called Code of Manu is the most familiar example; and, in short, the mass of the 'classical' Sanskrit literature. The patronage of the great Gupta emperors gave, as Professor Bhandarkar observes, 'a general literary impulse,' which extended to every department, and gradually raised Sanskrit to the position which it long retained as the sole literary language of Northern India. The decline of Buddhism and the diffusion of Sanskrit proceeded side by side, with the result that, by the end of the Gupta period, the force of Buddhism on Indian soil had been nearly spent; and India, with certain local exceptions, had again become the land of the Brahmans.

Architecture.

The literary revolution was necessarily accompanied by corresponding changes in the art of architecture. The forms of buildings specially adapted for the purposes of Buddhist ritual dropped out of use, and remarkable developments in the design of the Hindu temple were elaborated, which ultimately culminated in the marvellously ornate styles of the mediaeval period, extending from the ninth to the end of the twelfth century[2].

[1] Professor Macdonell places Kālidāsa 'in the beginning of the fifth century A.D.' (*Hist. Sanskr. Lit.*, p. 325). The poet's mention of the Huns in the *Raghuvaṁśa* is cited as proof that he lived in the reign of Skanda Gupta and wrote subsequently to 470 A.D. (Manmohan Chakravarti, *J. R. A. S.*, 1903, p. 183; Liebich, *Das Datum Candragomin's und Kālidāsa's*, Breslau, 1903). But Mr. Keith considers his date to be '400 A.D. at latest' (ibid., 1901, p. 579). The first Hun invasion of the Gupta empire was not later than 455 A.D. In *J. R. A. S.*, 1905, p. 460, Mr. Manmohan Chakravarti dates the Raghuvaṁśa between 480 and 490 A.D., and suggests that the *Meghadūta* and *Ṛtusaṁhāra* were composed twenty or thirty years earlier.

[2] For the seven characteristics of the Gupta style of architecture see Canningham, *Archaeol. Rep.* ix, 42. Many examples are described and

The Pushyamitra war.

The golden age of the Guptas, glorious in literary, as in political, history, comprised a period of a century and a quarter (330–455 A. D.), and was covered by three reigns of exceptional length. The death of Kumāra, early in 455, marks the beginning of the decline and fall of the empire. Even before his death, he had become involved, about the year 450, in serious distress by a war with a rich and powerful nation named Pushyamitra, otherwise unknown to history[1]. The imperial armies were defeated, and the shock of military disaster had endangered the stability of the dynasty, which was 'tottering' to its fall, when the energy and ability of Skandagupta, the Crown Prince, restored the fortunes of his family by effecting the overthrow of the enemy. A detail recorded by the contemporary document indicates the severity of the struggle; for we are told that the heir-apparent, while preparing to retrieve the calamities of his house, was obliged to spend a night sleeping on the bare ground.

Defeat of the Huns.

When Skandagupta came to the throne in the spring of 455, he encountered a sea of troubles. The Pushyamitra danger had been averted, but one more formidable closely followed it, an irruption of the savage Huns, who had poured down from the steppes of Central Asia through the north-western passes, and carried devastation over the smiling plains and crowded cities of India. Skandagupta, who was probably a man of mature years and ripe experience, proved equal to the need, and inflicted upon the barbarians a defeat so decisive that India was saved for a time. His mother still lived, and to her the hero hastened with the news of his victory, 'just as Krishna, when he had slain his enemies, betook himself to his mother Dēvakī.' Having thus paid his duty to his living parent, the king sought to enhance the religious merit of his deceased father by the erection of a pillar of victory, surmounted by a statue of the god Vishnu, and inscribed with an account of the delivery of his

illustrated in vols. i, v, ix, x, xi, xiv, xvi, xx, and xxi of the *Reports*.

[1] Conjectured by Fleet (*Ind. Ant.* xvii, 228) to belong to the region of the Narmadā.

country from barbarian tyranny through the protection of the gods[1].

The western provinces.

It is evident that this great victory over the Huns must have been gained at the very beginning of the new reign; because another inscription, executed in the year 457, recites Skandagupta's defeat of the barbarians, and recognizes his undisputed possession of the peninsula of Surāshtra (Kāthiāwār), at the extreme western extremity of the empire. The king had appointed as viceroy of the west an officer named Parnadatta, the possessor of all the virtues, according to the official poet; and the viceroy gave the responsible post of governor of the capital city, Jūnāgarh, to his own son, who distinguished his tenure of office by rebuilding the embankment of the lake under the Girnār hill, which had burst with disastrous results in the year of Skandagupta's accession. The benevolent work was completed in the following year, and consecrated a year later by the erection and consecration of a costly temple of Vishnu[2].

The eastern provinces.

The dedication three years afterwards by a private Jain donor of a sculptured column at a village in the east of the Gorakhpur district, distant about ninety miles from Patna, testifies to the fact that Skandagupta's rule at this early period of his reign included the eastern as well as the western provinces; and the record expressly characterizes the rule of the reigning sovereign as being 'tranquil[3].'

The central provinces.

Five years later, in the year 465, a pious Brahman in the country between the Ganges and Jumna, which is now known as the Bulandshahr district, when endowing a temple to the Sun, felt justified in describing the rule of his king in the central parts of the empire as 'augmenting and victorious[4].' The conclusion is, therefore, legitimate that the victory over the barbarian invaders was gained at the

[1] The column still stands at Bhitari, in the Ghāzīpur district, to the east of Benares, but the statue has disappeared (Cunningham, *Archaeol. Rep.*, vol. i, Pl. XXIX). The inscription on the column, which records the events related in the text, has been edited and translated by Fleet (*Gupta Inscriptions*, No. 13).

[2] Ibid., No. 14: *ante*, p. 125.

[3] Ibid., No. 15, the Kahāon inscription.

[4] Ibid., No. 16.

beginning of the reign, and was sufficiently decisive to secure the tranquillity of all parts of the empire for a considerable number of years.

cir. 465–70 A.D. Renewed Hun invasion.

But, about 465 A.D., a fresh swarm of nomads poured across the frontier, and occupied Gandhāra, or the north-western Panjāb, where a 'cruel and vindictive' chieftain usurped the throne of the Kushāns, and 'practised the most barbarous atrocities[1].' A little later, about 470, the Huns advanced into the interior, and again attacked Skandagupta in the heart of his dominions. He was unable to continue the successful resistance which he had offered in the earlier days of his rule, and was forced at last to succumb to the repeated attacks of the foreigners; who were, no doubt, constantly recruited by fresh hordes eager for the plunder of India.

Debasement of the currency.

The financial distress of Skandagupta's administration is very plainly indicated by the abrupt debasement of the coinage in his latter years. The gold coins of his early and prosperous days agree both in weight and fineness with those of his ancestors, but the later issues, while increased in gross weight, so as to suit the ancient Hindu standard of the *suvarṇa*, exhibit a decline in the amount of pure gold in each piece from 108 to 73 grains[2]. This marked lowering of the purity of the currency, which was accompanied by a corresponding degradation in the design and execution of the dies, was evidently caused by the difficulty which the treasury experienced in meeting the cost of the Hun war.

480 A.D. Puragupta acc.

The death of Skandagupta may be assumed to have occurred in or about the year 480. When he passed away, the empire perished, but the dynasty remained, and was

[1] Sung-yun or Song Yun, Chinese pilgrim, 520 A.D., in Beal, *Records*, vol. i. p. c, and Chavannes' revised version (Hanoi, 1903). But the name 'Laelih,' given to this chieftain by Beal, who has been copied by Cunningham and many other writers, is purely fictitious, and due to a misreading of the Turkish title *tegin* (Chavannes, *Les Turcs Occidentaux*, p. 225 note).

[2] The earlier Gupta coins, like the Kushān, are Roman *aurei* in weight and to some extent in design. The later pieces are Hindu *suvarṇas*, intended to weigh about 146 grains (9½ grammes) each, and are coarse in device and execution.

continued in the eastern provinces for many generations. Skanda left no heir male capable of undertaking the cares of government in a time of such stress, and was accordingly succeeded on the throne of Magadha and the adjacent districts by his half-brother, Puragupta, the son of Kumāragupta I by Queen Ānanda.

The reign of this prince was apparently very brief, and the only event which can be assigned to it is a bold attempt to restore the purity of the coinage. The rare gold coins, bearing on the reverse the title Prakāsāditya, which are generally ascribed to Puragupta, although retaining the gross weight of the heavy *suvarna*, each contain 121 grains of pure gold, and are thus equal in value to the *aurei* of Augustus, and superior in intrinsic value to the best Kushān or early Gupta coins[1]. Reform of currency.

Puragupta was succeeded by his son Narasimhagupta Bāladitya, who was followed by his son, Kumāragupta II. Although these kings continued to assume the high sounding titles borne by their imperial ancestors, their power was very circumscribed, and confined to the eastern portions of what had been the Gupta empire. *cir.* 485 to 535 A.D. Narasimhagupta and Kumāragupta II.

The imperial line passes by an obscure transition into a dynasty comprising eleven princes, who appear to have been for the most part merely local rulers of Magadha. The last of them, Jīvita Gupta II, was in power at the beginning of the eighth century. The most considerable member of this local dynasty was Ādityasena in the seventh century, who asserted a claim to paramount rank, and even ventured to celebrate the horse-sacrifice[2]. Later Guptas of Magadha.

In the western province of Mālwā we find the names of Rājas named Budhagupta and Bhānugupta, who cover the period from 484 to 510, and were evidently the heirs of Skandagupta in that region. But the latter of these two 484 to 510 A.D. Budhagupta and Bhānugupta.

[1] An admitted difficulty in reconciling the testimony of the inscription on the Bhitarī seal (*J. A. S. B.*, vol. lviii, part i, pp. 84–105) with that of other records is best solved in the manner stated in the text. For assays of the gold coins see Cunningham, *Coins of Med. India*, p. 76.

[2] For this dynasty see Fleet, *Gupta Inscriptions*, and Dr. Hoernle's observations on the Bhitarī seal.

princes, at all events, occupied a dependent position and was presumably subordinate to the Hun chieftains.

Dynasty of Valabhī.

Towards the close of the fifth century, a chief named Bhaṭārka, who belonged to a clan called Maitraka[1], probably of foreign origin, established himself at Valabhī in the east of the peninsula of Surāshtra (Kāthiāwār), and founded a dynasty which lasted until about 770 A. D., when it was overthrown by Arab invaders from Sind. The earlier kings of Valabhī do not appear to have been independent, and were doubtless obliged to pay tribute to the Huns; but, after the destruction of the Hun domination, the kings of Valabhī asserted their independence, and made themselves a considerable power in the west of India, both on the mainland and in the peninsula of Surāshtra. The city was a place of great wealth when visited by Hiuen Tsang in the seventh century, and was famous in Buddhist church history as the residence of two distinguished teachers, Guṇamati and Sthiramati, in the sixth century. After the overthrow of Valabhī, its place as the chief city of Western India was taken by Anhilwāra (Nahrwālah, or Pāṭan), which retained that honour until the fifteenth century, when it was superseded by Ahmadābād[2]. The above observations will, perhaps, give the reader all the information that he is likely to want concerning the principal native dynasties which inherited the fragments of the Gupta empire.

Two streams of Hun migration.

But the Huns, the foreign savages who shattered that empire, merit more explicit notice. The nomad Mongol tribes known as Huns, when they moved westwards from the steppes of Asia to seek subsistence for their growing multitudes in other climes, divided into two main streams, one directed towards the valley of the Oxus, and the other to that of the Volga.

[1] Hultzsch, *Ep. Ind.* iii. 320; correcting earlier interpretations.

[2] The ruins of Valabhī at Walā, eighteen miles north-west of Bhāonagar, are mostly underground. The history is given by Burgess in *A. S. W. I.*, vol. ii (1876), pp. 80-6; and a corrected dynastic list has been published by Fleet in *Ind. Ant.*, vol. xv (1886), p. 273. For approximate date of destruction of Valabhī see Burgess, *A. S. W. I.*; vol. vi, p. 3; vol. ix, p. 4.

The latter poured into Eastern Europe in 375 A. D. forcing the Goths to the south of the Danube, and thus indirectly causing the sanguinary Gothic war, which cost the Emperor Valens his life in 378 A. D. The Huns quickly spread over the lands between the Volga and the Danube; but, owing to chronic disunion and the lack of a great leader, failed to make full use of their advantageous position, until Attila appeared, and for a few years welded the savage mass into an instrument of such power that he was 'able to send equal defiance to the courts of Ravenna and Constantinople[1].' The Huns in Europe: Attila.

His death in 453 A. D. severed the only bond which held together the jealous factions of the horde, and within a space of twenty years after that event the Hunnic empire in Europe was extinguished by a fresh torrent of barbarians from Northern Asia. *cir.* 470 A.D.

The Asiatic domination of the Huns lasted longer. The section of the horde which settled in the Oxus valley became known as the Ephthalites or White Huns, and gradually overcame the resistance of Persia, which ceased when King Fīrōz was killed in 484 A. D. Swarms of these White Huns also assailed the Kushān kingdom of Kābul, and thence poured into India. The attack repelled by Skandagupta in 455 A. D. must have been delivered by a comparatively weak body, which arrived early, and failed to effect a lodgement in the interior. 455-84 A.D. White Huns of Oxus valley.

About ten years later the nomads appeared in greater force and overwhelmed the kingdom of Gandhāra, or Peshāwar; and starting from that base, as already related, penetrated into the heart of the Gangetic provinces, and overthrew the Gupta empire[2]. The collapse of Persian opposition in 484 must have greatly facilitated the eastern movement of the horde, and allowed immense multitudes to cross the Indian frontier. The leader in this invasion of India, which, no doubt, continued for years, was a chieftain named Toramāna, who is known to have been established as ruler of Mālwā in Central India prior to 500 A. D. He 500 A.D. Toramāna.

[1] *Gibbon*, ch. xxxv.

[2] *Ante*, p. 270.

assumed the style and titles of an Indian 'sovereign of *mahārājas*'; and Bhānugupta, as well as the king of Valabhī, and many other local princes, must have been his tributaries[1].

cir. 510 A.D. Mihiragula acc.

When Toramāna died, about 510 A.D., the Indian dominion which he had acquired was consolidated sufficiently to pass to his son Mihiragula, whose capital in India was Sākala in the Panjāb; which should be identified apparently with either Chuniōt or Shāhkōt in the Jhang district[2].

Extent of Hun empire in Asia.

But India at this time was only one province of the Hun empire. The head quarters of the horde were at Bāmyin in Bādhaghīs near Herāt, and the ancient city of Balkh served as a secondary capital[3]. The Hun king, whose court, whether at Bāmyin or Herāt cannot be determined, was visited by Song-Yun, the Chinese pilgrim-envoy in 519 A.D., was a powerful monarch levying tribute from forty countries, extending from the frontier of Persia on the west, to Khotan on the borders of China in the east. This king was either Mihiragula himself, or his contemporary overlord, most probably the latter. The local Hun king of Gandhāra, to whom Song-Yun paid his respects in the following year, 520 A.D., must be identified with Mihiragula. He was then engaged in a war with the king of Kashmīr (Ki-pin), which had already lasted for three years[4].

[1] Three inscriptions naming Toramāna are known; namely, (1) at Eran, in Sāgar district, Central Provinces, dated in the first year of his reign (Fleet, *Gupta Inscr.*, No. 36); (2) at Kura in the Salt Range, of which the date is lost (*Ep. Ind.* i, 238); and (3) at Gwālior, Central India, dated in the fifteenth year of Mihiragula, son of Toramāna (*Fleet*, No. 37). The silver coins of Toramāna, which imitate the Surāshtran coins of the western satraps and Guptas, are dated in the year 52, which must be reckoned from a special Hun era, probably beginning about 448 A.D. (*J. A. S. B.*, vol. lxiii, part i (1894), p. 195).

[2] The name of Mihiragula also appears in the Sanskritized form of Mihirakula. His coins are numerous at Chuniōt and Shāhkōt; either of which fortresses the late Mr. C. J. Rodgers thought must be Sākala. The Sangala of Alexander's time was a different place. The coins of Toramāna and Mihiragula are fully described in *J. A. S. B.*, 1894, part i.

[3] Chavannes, *Turcs Occidentaux*, pp. 224, 226. Gurgān (Gorgō), often asserted to be the Ephthalite capital, was really a frontier town belonging to Persia (Chavannes, *op. cit.*, pp. 223, 235 note).

[4] Beal, *Records*, vol. i, pp. xci, c. The name Lae-lih, given by Beal, is, as already noted, fictitious (*ante*, p. 270 n.). In the time of Song-Yun Ki-pin usually signified Kashmīr.

With reference apparently to the same date approxi- Gollas.
mately, the monk Cosmas Indicopleustes, who wrote a curious book in 547 A.D., describes a White Hun king, whom he calls Gollas, as being lord of India, from which he exacted tribute by oppression, enforcing his demands with the aid of two thousand war elephants and a great host of cavalry. This king, Gollas, must certainly have been Mihiragula[1].

All Indian traditions agree in representing Mihiragula as a bloodthirsty tyrant, stained to a more than ordinary degree with the 'implacable cruelty' noted by historians as characteristic of the Hun temperament[2]. Indian authors having omitted to give any detailed description of the savage invaders who ruthlessly oppressed their country for three-quarters of a century, recourse must be had to European writers to obtain a picture of the devastation wrought and the terror caused to settled communities by the fierce barbarians. Tyranny of Mihiragula.

The original accounts are well summarized by Gibbon :— Description of the Huns.

'The numbers, the strength, the rapid motions, and the implacable cruelty of the Huns were felt, and dreaded, and magnified by the astonished Goths; who beheld their fields and villages consumed with flames, and deluged with indiscriminate slaughter. To these real terrors, they added the surprise and abhorrence which were excited by the shrill voice, the uncouth gestures, and the strange deformity of the Huns. . . . They were distinguished from the rest of the human species by their broad shoulders, flat noses, and small black eyes, deeply buried in the head; and, as they were almost destitute of beards, they never enjoyed the manly graces of youth or the venerable aspect of age[3].'

The Indians, like the Goths, experienced to the full the miseries of savage warfare, and suffered an added horror by reason of the special disgust felt by fastidious, caste-bound

In the seventh century Ki-pin meant Kapiśa, or north-eastern Afghanistan (Chavannes, *Song Yun*, pp. 37, 39).

[1] McCrindle's translation (Hakluyt Society, 1897), p. 397.

[2] Hiuen Tsang, *Rājataraṅgiṇī*; Tāranāth (p. 94, 'the Turushka king').

[3] *Gibbon*, ch. xxvi.

Hindus at the repulsive habits of barbarians to whom nothing was sacred.

cir. 528 A.D. Defeat of Mihiragula.

The cruelty practised by Mihiragula became so unbearable that the native princes, under the leadership of Bāladitya, king of Magadha (probably the same as Narasimhagupta), and Yasodharman, a Rāja of Central India, formed a confederacy against the foreign tyrant. About the year 528 A.D., they accomplished the delivery of their country from oppression by inflicting a decisive defeat on Mihiragula, who was taken prisoner, and would have forfeited his life deservedly, but for the magnanimity of Bāladitya, who spared the captive, and sent him to his home in the north with all honour.

Mihiragula in Kashmir.

But Mihiragula's younger brother had taken advantage of the misfortunes of the head of the family to usurp the throne of Sākala, which he was unwilling to surrender. Mihiragula, after spending some time in concealment, took refuge in Kashmir, where he was kindly received by the king, who placed him in charge of a small territory. The exile submitted to this enforced retirement for a few years, and then took an opportunity to rebel and seize the throne of his benefactor. Having succeeded in this enterprise, he attacked the neighbouring kingdom of Gandhāra. The king, perhaps himself a Hun, was treacherously surprised and slain, the royal family was exterminated, and multitudes of people were slaughtered on the banks of the Indus. The savage invader, who worshipped as his patron deity Siva, the god of destruction, exhibited ferocious hostility against the peaceful Buddhist cult, and remorselessly overthrew the *stūpas* and monasteries, which he plundered of their treasures.

Death of Mihiragula.

But he did not long enjoy his ill-gotten gains. Before the year was out he died; and 'at the time of his death there were thunder and hail and a thick darkness, and the earth shook, and a mighty tempest raged. And the holy saints said in pity: "For having killed countless victims and overthrown the law of Buddha, he has now fallen into the lowest hell, where he shall pass endless ages of revolu-

tion."' Thus the tyrant met the just reward of his evil deeds in another world, if not in this. The date of his death is not known exactly, but the event must have occurred in or about the year 540, just a century before Hiuen Tsang was on his travels. The rapidity of the growth of the legend concerning the portents attending the tyrant's death is good evidence of the depth of the impression made by his outlandish cruelty; which is further attested by the Kashmīr tale of the fiendish pleasure which he is believed to have taken in rolling elephants down a precipice[1].

Yasodharman, the Central Indian Rāja, who has been mentioned as having taken an active part in the confederacy formed to obtain deliverance from the tyranny of Mihiragula, is known from three inscriptions only, and is not mentioned by Hiuen Tsang, who gives the credit for the victory over the Huns to Bālāditya, king of Magadha. Yasodharman took the honour to himself, and erected two columns of victory inscribed with boasting words to commemorate the defeat of the foreign invaders. In these records he claims to have brought under his sway lands which even the Guptas and Huns could not subdue, and to have been master of Northern India from the Brahmaputra to the Western Ocean, and from the Himalaya to Mount Mahendra in Ganjām. But the indefinite expression of the boasts and the silence of Hiuen Tsang suggest that Yasodharman made the most of his achievements, and that his court poet gave him something more than his due of praise. Nothing whatever is known about either his ancestry, or his successors; his name stands absolutely alone and unrelated. The belief is therefore warranted that his reign was short, and of much less importance than that claimed for it by his magniloquent inscriptions[2].

Yaśodharman.

[1] Hiuen Tsang, in Beal, *Records*, vol. i, pp. 165–72. It is not easy to explain why the pilgrim alleges (p. 167) that Mihiragula lived 'some centuries' before his time. The Chinese words, *sho-pih-nien-tsin*, are said not to be capable of any other interpretation (Beal, *Ind. Ant.* xv, 345). Hiuen Tsang's travels extended from 629 to 645. For the Kashmīr legends see Stein, transl. *Rājat.*, bk. i, pp. 289–325.

[2] Inscriptions Nos. 33, 34, 35 in Fleet, *Gupta Inscriptions*.

cir. *565 A.D.* Fall of the Hun empire in Asia.

The dominion of the White Huns in the Oxus valley did not long survive the defeat and death of Mihiragula in India. The arrival of the Turks in the middle of the sixth century changed the situation completely. The Turkish tribes, having vanquished a rival horde called Joan-joan, made an alliance with Khusrū Anūshīrvān, king of Persia, grandson of Fīrōz, who had been killed by the Huns in 484 A.D., and at some date between 563 and 567 the allies destroyed the White Huns. For a short time the Persians held Balkh and other portions of the Hun territory; but the gradual weakening of the Sassanian power soon enabled the Turks to extend their authority towards the south as far as Kapisa, and annex the whole of the countries which had been included in the Hun empire[1].

Connotation of Hūna.

In later Sanskrit literature the term 'Hun' (*Hūna*) is employed in a very indeterminate sense to denote a foreigner from the north-west, in the same way as the word *Yavana* had been employed in ancient times, and as *Wilāyatī* is now understood. One of the thirty-six so-called 'royal' Rājpūt clans was actually given the name of Hūna[2]. This vagueness of connotation raises some doubt as to the exact meaning of the term Hūna as applied to the clans on the north-western frontier against whom Harsha of Thanēsar and his father waged incessant war at the close of the sixth and the beginning of the seventh century. But it is unlikely that within fifty years of Mihiragula's defeat the true meaning of Hūna should have been forgotten; and the opponents of Harsha may be regarded as having been outlying colonies of real Huns, who had settled among the hills on the frontier. After Harsha's time they are not again heard of, and were presumably either destroyed, or absorbed into the surrounding populations.

Exemption of India from foreign attack.

The extinction of the Ephthalite power on the Oxus necessarily dried up the stream of Hun immigration into India, which enjoyed immunity from foreign attack for nearly

[1] Chavannes, op. cit., pp. 226-9.

[2] Bühler, *Ep. Ind.* i, 225: Sylvain Lévi, *Notes chinoises sur l'Inde*, No. iii, 'La Date de Candragomin' (Hanoi, 1903), p. 25.

five centuries after the defeat of Mihiragula. The following chapters will tell how she made use, or failed to make use, of the opportunity thus afforded for internal development unchecked by foreign aggression.

Second half of sixth century almost a blank.

Very little is known about the history of India during the second half of the sixth century. It is certain that no paramount power existed, and that all the states of the Gangetic plain had suffered severely from the ravages of the Huns; but, excepting bare catalogues of names in certain local dynastic lists, no facts of general interest have been recorded.

Kingdom of Mo-la-p'o.

The story of a certain king of one of the many independent states which existed during those troublous times deserves notice, not for its intrinsic importance, but on account of the serious misinterpretation to which it has been subjected by several eminent scholars. Hiuen Tsang, in the course of his extensive travels, visited, about 640 A. D., a kingdom at the head of the Gulf of Cambay, which he calls Mo-la-p'o. The capital was situated on a bend of the river Mahi, which enters the Arabian Sea near Cambay[1]. The countries of Kachchh (Cutch) and Ānandapura (now in the Baroda state) were dependencies of Mo-la-p'o, which was a rich and prosperous region inhabited by men of exceptional intelligence and learning. The kingdom thus described clearly corresponded with the modern Bombay districts of Kaira (Kherā) and Ahmadābād, together with parts of Baroda and some adjoining territory.

King Śīlāditya of Mo-la-p'o.

The pilgrim ascertained from the records of this kingdom that sixty years before his visit, or in 580 A. D., the king had been named Silāditya, a man of eminent wisdom and great learning, a devout Buddhist, and so careful to preserve animal life that he caused the drinking-water for his horses and elephants to be strained, lest perchance any creature living in the water should be injured. This pious prince had reigned for more than fifty years.

This interesting, but wholly detached, bit of information

[1] Properly 'Khambāyat.'

Misinterpretation of the story.

about a local Rāja in Western India during the sixth century has been pressed into the service of the general history of Northern India in an unjustifiable manner. The Chinese name Mo-la-p'o having been transliterated as Mālava, several learned writers have rashly assumed that this Silāditya was king of Mālava, or Central India, the country around Ujjain; and Mr. Beal actually dubs him as 'Silāditya of Ujjain.' A glance at the map and perusal of the pilgrim's text are sufficient to show that Mo-la-p'o, whatever be the correct transliteration of the name, had nothing to do with Mālava (Mālwā), which province lay on the other side of the Āravalli mountains. The Silāditya of Mo-la-p'o had no political connexion with Harsha-Silāditya of Kanauj and Thanēsar, or with the history of Northern India. These obvious remarks suffice to demolish a large structure of purely imaginary history, built upon the assumption that Mo-la-p'o was identical with Mālwā [1].

[1] Hiuen Tsang, bk. xi, in Beal, *Records*, ii, pp. 260–70; where the footnotes are not illuminating. Dr. Stein states that 'Kalhaṇa, himself, in a subsequent passage clearly designates this Vikramāditya-Harṣa as the father of *king Śīlāditya-Pratāpaśīla, whom we know from a statement of Hiuen-Tsang to have flourished as ruler of Mālava (Ujjain) about sixty years before his own time*, i. e. *about* 580 A. D.' (transl. *Rājat.*, vol. i, p. 66). The statement italicized is quite erroneous. Dr. Hoernle, being misled in the same way, has permitted himself to indulge in much fanciful speculation ('Some Problems of Ancient Indian History,' in *J. R. A. S.*, 1903, pp. 545–70, especially p. 553). His notion that Hiuen Tsang confounded Śīlāditya with Vikramāditya (p. 565) has no substantial basis. Max Müller (*India*, p. 278) was also led astray by Mr. Beal's blunder, which is due in the first instance to Vivien de Saint-Martin (*Mémoire analytique* in Julien, *Mémoires sur les contrées occidentales*, vol. ii, p. 403).

CHRONOLOGY OF THE GUPTA PERIOD

DATE A.D.	EVENT.	REMARKS.
cir. 308	Lichchhavi marriage of Chandra-gupta I	
320	Chandra-gupta I acc. to independent power	*Foundation* of Gupta Era, of which year 1 began February 26, 320
cir. 326	Samudragupta acc.	
cir. 330	Embassy from King Meghavarna of Ceylon	
cir. 326–36	Campaigns in Northern India	
cir. 337–40	Campaign in Southern India	
cir. 341	Horse-sacrifice	
cir. 375	Chandra-gupta II acc.	
cir. 395	Conquest of Western India	
401	Udayagiri inscription	G. E. 82
405–11	Travels of Fa-hien in Gupta empire	,, 86–92
407	Garhwā inscription	,, 88
409	Silver coins of western type	,, 90
412	Sāñchī inscription	,, 93
413	Kumāragupta I acc.	,, 94
415	Bilsar inscription	,, 96
417	Garhwā inscription	,, 98
432	Mathurā inscription	,, 113
436	Mandasōr inscription	V. S. 493 (= G. E. 117)
440	Silver coins	G. E. 121
443	Silver coins	,, 124
447	Silver coins	,, 128
448	Silver coins and Mankuwār inscriptions	,, 129
449	Silver coins	,, 130
cir. 450	Pushyamitra war	,, 131
454	Silver coins	,, 135
455	Silver coins	,, 136
455	Skandagupta acc.; first Hun war	,, 136
456	Embankment of lake at Girnār rebuilt	,, 137
457	Temple erected there	,, 138
460	Kahāon inscription (Gōrakhpur District)	,, 141
463	Silver coins	,, 144
464	Silver coins	,, 145
465	Indōr inscription (Bulandshahr District)	,, 146
467	Silver coins	,, 148
cir. 470–80	Second Hun war	,, 151–61
477	Pālī inscription (*Ep. Ind.* ii. 363)	,, 158
cir. 480	Buragupta (? Prakāśāditya) acc.	
cir. 485	Narasimhagupta Bālāditya acc.	
cir. 530	Kumāragupta II acc.	
520	Song-Yun visited White Hun king of Gandhāra	
cir. 535 to 720	Later Gupta dynasty of Magadha	
cir. 490 to 770	Dynasty of Valabhī	
cir. 480 to 510	Toramāna	
cir. 510 to 540	Mihiragula	Defeated *cir.* 528
cir. 530 to 580	Śīlāditya of Mo-la-p'o	

CHAPTER XIII

THE REIGN OF HARSHA FROM 606 TO 648 A. D.

Seventh century, sources of history.

THE deficiency of material which embarrasses the historian when dealing with the latter half of the sixth century is no longer experienced when he enters upon the seventh. For this period he is fortunate enough to possess, in addition to the ordinary epigraphic and numismatic sources, two contemporary literary works, which shed much light upon the political condition of India generally, and supply, in particular, abundant and trustworthy information concerning the reign of Harsha, who ruled the North as paramount sovereign for more than forty years. The first of these works is the invaluable book of travels compiled by the Chinese pilgrim, Hiuen Tsang, who visited almost every part of India between 630 and 645 A.D., and recorded observations more or less minute about each state and province. The narrative in the *Travels* is supplemented by the pilgrim's biography, written by his friend Hwui-li, which supplies many additional details. The second work alluded to is the historical romance entitled the 'Deeds of Harsha' (*Harsha-charita*), composed by Bāna, a Brahman author who lived at the court, and enjoyed the patronage of the hero of his tale. Further information of much interest and importance is given by the official Chinese histories; and when all sources are utilized, our knowledge of the events of the reign of Harsha far surpasses in precision that which we possess respecting any other early Indian king, except Chandragupta Maurya and Asoka.

Rāja Prabhākaravardhana of Thanēsar.

From remote ages the country surrounding the city of Thanēsar (Sthānvīsvara) has been holy ground, known as the 'Land of Kuru,' and famous as the battle-field of legendary heroes. In the latter part of the sixth century, the Rāja of

Thanēsar, Prabhākara-vardhana by name, had raised himself to considerable eminence by successful wars against his neighbours, including the Hun settlements in the north-western Panjāb, and the clans of Gūrjara, or the country of Gujrāt, between the Chināb and Jihlam rivers[1]. The fact that his mother was a princess of Gupta lineage no doubt both stimulated his ambition and aided its realization[2].

His war with the Huns.

In the year 604, this energetic Rāja had dispatched his elder son Rājya-vardhana, a youth just entering upon manhood, with a large army to attack the Huns on the north-western frontier; while his younger and favourite son, Harsha, four years junior to the Crown Prince, followed his brother with a cavalry force at a considerable interval. The elder prince having advanced into the hills to seek the enemy, the younger lingered in the forests at the foot of the mountains to enjoy the sport of all kinds which they offered in abundance.

605 A.D. Rājya-vardhana acc.

While thus pleasantly employed, Harsha, who was then a lad fifteen years of age, received news that his father lay dangerously ill with a violent fever. He returned to the capital with all speed, where he found the king in a hopeless condition. The disease quickly ran its course, and all was over long before the elder son, who had been victorious in his campaign, could return to claim his birthright. There are indications that a party at court inclined to favour the succession of the younger prince; but all intrigues were frustrated by the return of Rājya-vardhana, who ascended the throne in due course. He had hardly seated himself when news arrived which compelled him again to take the field.

War with Mālwā.

A courier brought the distressing intelligence that Grahavarman, king of Kanauj, and husband of Rājyasrī, sister of

[1] Not to be confounded with the western province of Gujarāt. But Mr. D. R. Bhandārkar holds that Prabhākara's opponents were the Gūrjaras of Rājputāna ('Gūrjaras,' in *J. Bo. R. A. S.*, 1903).

[2] The family genealogy is given in the inscriptions, viz. (1) Sonpat seal (*Gupta Inscr.*, No. 52); (2) Banskhera copper-plate (*Ep. Ind.* iv, 208); (3) Madhuban copper-plate (ibid. i, 67). Mahāsena-guptā was the mother of Prabhākara-vardhana, who was also called Pratāpaśīla. His queen was Yaśomatī. Harsha's full name was Harsha-vardhana. For Gūrjara see Stein, transl. *Rājat.*, vol. i, p. 204.

the princes, had been slain by the king of Mālwā[1], who cruelly misused the princess, 'confining her like a brigand's wife, with a pair of iron fetters kissing her feet.' The young king, resolute to avenge his sister's wrongs, started at once with a mobile force of ten thousand cavalry; leaving the elephants and heavy troops behind in his brother's charge. The king of Mālwā was defeated with little effort, but the joy of victory was turned into sorrow by the receipt of intelligence that the victor had been treacherously slain by an ally of the Mālwan king, Sasānka, king of Central Bengal[2], who had inveigled Rājya-vardhana by fair promises to a conference, and had assassinated him when off his guard. Harsha was further informed that his widowed sister had escaped from confinement, and fled to the Vindhyan forests for refuge; but no certain news of her hiding-place could be obtained.

606 A. D. Harsha acc.

The murdered king was too young to leave a son capable of assuming the cares of government, and the nobles seem to have hesitated before offering the crown to his youthful brother. But the disorder and anarchy from which the country suffered during the interregnum forced the councillors of state to come to a decision concerning the succession. The ministers, acting on the advice of Bhandi, a slightly senior cousin, who had been educated with the young princes, ultimately resolved to invite Harsha to undertake the responsibilities of the royal office. For some reason, which is not apparent on the face of the story, he hesitated to express his consent, and it is said that he consulted a Buddhist oracle before accepting the invitation. Even when his reluctance, whether sincere or pretended, had been overcome by the favourable response of the oracle, he still sought to propitiate Nemesis by abstaining at first from the assumption of the kingly style, modestly designating himself as Prince Sīlāditya.

Era of Harsha.

These curious details indicate clearly that some unknown obstacle stood in the way of Harsha's accession, and compelled

[1] Doubts have been expressed as to the situation of the Mālwā (Mālava) referred to.

[2] Gauḍa (*Bāṇa*); Karṇa-suvarṇa (*Hiuen Tsang*); of which the capital is represented by Rangāmāṭi, twelve miles south of Murshidābād (*J. A. S. B.*, lxii, pt. i (1893), pp. 313-28).

him to rely for his title to the crown upon election by the nobles rather than upon his hereditary claims. There is reason to suppose that Harsha did not boldly stand forth as avowed king until the spring of 612 A.D., when he had been five and a half years on the throne, and that his formal coronation or consecration took place in that year. The era called after his name, of which the year 1 was 606–7 A.D., dated from the time of his accession in October, 606[1].

Whatever may have been the motives which influenced the nobles of Thanēsar in their hesitation to offer their allegiance to young Harsha, the advice of Bhandi was justified abundantly by the ability of his nominee, who quickly proved his right to rule.

Recovery of Rājyaśrī.

The immediate duties incumbent upon him obviously were the pursuit of his brother's murderer, and the recovery of his widowed sister. The latter task, being the more urgent, was undertaken in all haste, even at the cost of permitting the assassin's escape. The haste shown was none too great; for the princess, despairing of rescue, was on the point of burning herself alive with her attendants, when her brother, guided by aboriginal chiefs, succeeded in tracing her in the depths of the Vindhyan jungles. The details of the campaign against Sasānka have not been recorded, and it seems clear that he escaped with little loss. He is known to have been still in power as late as the year 619; but his kingdom probably became subject to Harsha at a later date[2].

Harsha's scheme of conquest.

Harsha, having recovered his sister—a young lady of exceptional attainments, learned in the doctrines of the Sammitīya school of Buddhism—devoted his signal ability and energy to the prosecution of a methodical scheme of conquest, with the deliberate purpose of bringing all India

[1] Kielhorn (*Ind. Ant.* xxvi, 32). Twenty inscriptions dated in the Harsha era are known (*Ep. Ind.*, vol. v, App. Nos. 528–47). When Hiuen Tsang was with Harsha in 643-4 A.D. the king's reign was reckoned as having lasted for more than thirty years passed in warfare (*Records*, i, 213; 'lord of India for thirty years and more,' *Life of Hiuen Tsang*, p. 183). The period of five and a half years (*Julien*) spent in the preliminary subjugation of the north is not included in this computation.

[2] Ganjām copper-plate inscription, dated G.E. 300 = 619–20 A.D. (*Ep. Ind.*, vi, 143). Hiuen Tsang refers to Sasānka as a recent king, and mentions no successor.

'under one umbrella.' He possessed at this stage of his career a force of 5,000 elephants, 20,000 cavalry, and 50,000 infantry. Apparently he discarded as useless the chariots, which constituted, according to ancient tradition, the fourth arm of a regularly organized Indian host; although they were still used in some parts of the country [1].

Thirty-five years' war.

With this mobile and formidable force Harsha overran Northern India; and, in the picturesque language of his contemporary the Chinese pilgrim, 'he went from east to west subduing all who were not obedient; the elephants were not unharnessed, nor the soldiers unhelmeted.' By the end of five and a half years the conquest of the north-western regions, and probably also of a large portion of Bengal, was completed; and his military resources were so increased that he was able to put in the field 60,000 war elephants and 100,000 cavalry. But he continued fighting for thirty years longer, and, as late as 643 A. D., was engaged in his last campaign, an attack upon the sturdy inhabitants of Ganjām on the coast of the Bay of Bengal.

Defeat by Pulikēsin II, Chalukya. 620 A. D.

His long career of victory was broken by one failure. Pulikēsin II, the greatest of the Chalukya dynasty, whose achievements will be noticed more fully in a later chapter [2], vied with Harsha in the extent of his conquests, and had raised himself to the rank of lord paramount of the South, as Harsha was of the North. The northern king could not willingly endure the existence of so powerful a rival, and essayed to overthrow him, advancing in person to the attack, with 'troops from the five Indies and the best generals from all countries.' But the effort failed. The king of the Deccan guarded the passes on the Narmadā so effectually that Harsha was constrained to retire discomfited, and to accept that river as his frontier. This campaign may be dated about the year 620 A. D.[3]

[1] In his general description of India, Hiuen Tsang tells how the general of an Indian army rode in a four-horsed chariot, protected by a body-guard (Beal, *Records*, i, 82).

[2] Chapter xv.

[3] Ma-twan-lin, the Chinese encyclopædist (Max Müller, *India*, p. 287). Dr. Fleet's date, 609 or 610 A. D., is impossible, Harsha being then engaged in the subjugation of Northern India.

In the latter years of his reign the sway of Harsha over the whole of the basin of the Ganges (including Nepāl), from the Himalaya to the Narmadā, was undisputed. Detailed administration of course remained in the hands of the local Rājas, but even the king of distant Assam (Kāmarūpa) in the east obeyed the orders of the suzerain, and the king of Valabhī in the extreme west attended in his train. Extent of Harsha's empire.

For the control of his extensive empire, Harsha relied upon his personal supervision exercised with untiring energy rather than upon the services of a trained bureaucracy. Except during the rainy season, when travelling with a huge camp was impracticable, he was incessantly on the move, punishing evil-doers, and rewarding the meritorious. Luxurious tents, such as were used by the Moghal emperors, and still form the movable habitations of high Anglo-Indian officials, had not then been invented, and Harsha was obliged to be content with a 'travelling palace' made of boughs and reeds, which was erected at each halting-place, and burnt at his departure[1]. His progresses.

Hiuen Tsang, like his predecessor Fa-hien, more than two centuries earlier, was favourably impressed by the character of the civil administration, which he considered to be founded on benign principles. The principal source of revenue was the rent of the crown lands, amounting, in theory at all events, to one-sixth of the produce. The officials were remunerated by grants of land; compulsory labour upon public works was paid for; taxes were light; the personal services exacted from the subject were moderate in amount; and liberal provision was made for charity to various religious communities. Civil administration.

Violent crime was rare, but the roads and river routes were evidently less safe than in Fa-hien's time, as Hiuen Tsang was stopped and robbed by brigands more than once. Imprisonment was now the ordinary penalty, and it was of the cruel Tibetan type; the prisoners, we are told, 'are simply left to live or die, and are not counted among men.' The Police and crime.

[1] Beal, *Records*, ii, 193.

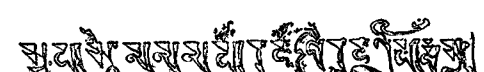
other punishments were more sanguinary than in the Gupta period: mutilation of the nose, ears, hands, or feet being inflicted as the penalty of serious offences, and even for failure in filial piety; but this penalty was sometimes commuted for banishment. Minor offences were visited with fines. Ordeals by water, fire, weighment, or poison were much esteemed as efficient instruments for the ascertainment of truth; and are described with approval by the Chinese pilgrim.

Official records.

Official records of public events were kept in every province by special officers, whose duty it was to register 'good and evil events, with calamities and fortunate occurrences.' Such records were, no doubt, consulted by the writers of the great historical inscriptions, but no specimen of them has survived.

Education and literature.

Education evidently was diffused widely, especially among the Brahmans and numerous Buddhist monks; and learning was honoured by the government. King Harsha was not only a liberal patron of literary merit, but was himself an accomplished calligraphist and an author of reputation. Besides a grammatical work, three extant Sanskrit plays are



Autograph of King Harsha.

ascribed to his pen; and there is no reason for hesitating to believe that he had at least a large share in their composition, for royal authors were not uncommon in ancient India. One of these plays, the *Nāgānanda*, which has an edifying Buddhist legend for its subject, is considered to rank among the best works of the Indian theatre; and the other dramas, the *Ratnāvalī*, or 'Necklace,' and the *Priyadarśikā*, or 'Gracious Lady,' although lacking in originality, are praised highly for their simplicity both of thought and expression [1].

[1] The facsimile of Harsha's autograph is from the Banskhera inscription. For the plays see Wilson, *Hindu Theatre*; Sylvain Lévi, *Théâtre*

The greatest ornament of the literary circle at Harsha's court was the Brahman Bāna, author of the historical romance devoted to a panegyrical account of the deeds of his patron, which is an amazingly clever, but irritating, performance; executed in the worst possible taste, and yet containing passages of admirable and vivid description. The man who attributes to the commander-in-chief, Skandagupta, 'a nose as long as his sovereign's pedigree,' may fairly be accused of having perpetrated the most grotesque simile in all literature. But the same man could do better, and shows no lack of power when depicting the death-agony of the king. 'Helplessness had taken him in hand: pain had made him its province, wasting its domain, lassitude its lair. . . He was on the confines of doom, on the verge of the last gasp, at the outset of the Great Undertaking, at the portal of the Long Sleep, on the tip of death's tongue; broken in utterance, unhinged in mind, tortured in body, waning in life, babbling in speech, ceaseless in sighs; vanquished by yawning, swayed by suffering, in the bondage of wracking pains.' Such writing, although not in perfect good taste, unmistakably bears the stamp of power[1]. Bāṇa.

One campaign sated Asoka's thirst for blood; thirty-seven years of warfare were needed by Harsha before he could be content to sheathe the sword. His last campaign was fought against the people of Ganjām (Kongōda) in 643 A. D.; and then at last this king of many wars doffed his armour, and devoted himself to the arts of peace and the practice of piety, as understood by an Indian despot. He obviously set himself to imitate Asoka, and the narrative of the doings in the latter years of Harsha's reign reads like a copy of the history of the great Maurya. Harsha's latter days.

At this period the king began to show marked favour to the quietist teachings of Buddhism, first in its Hīnayāna, and afterwards in its Mahāyāna form. He led the life of His devotion.

Indien; and Boyd's translation of the Nāgānanda. For royal authors see *Ind. Ant.* xx, 201.

[1] The translation of Bāṇa's work by Mr. F. W. Thomas and the late Professor Cowell, published by the Royal Asiatic Society in 1897, is a triumph of skill.

a devotee, and enforced the Buddhist prohibitions against the destruction of animal life with the utmost strictness and scant regard for the sanctity of human life. 'He sought,' we are told, 'to plant the tree of religious merit to such an extent that he forgot to sleep and eat'; and forbade the slaughter of any living thing, or the use of flesh as food throughout the 'Five Indies' under pain of death without hope of pardon.

Benevolent and religious institutions.

Benevolent institutions on the Asokan model, for the benefit of travellers, the poor, and sick, were established throughout the empire. Rest-houses (*dharmsâlâ*) were built in both the towns and rural parts, and provided with food and drink, physicians being stationed at them to supply medicines to the necessitous without stint. The king also imitated his prototype in the foundation of numerous religious establishments, devoted to the service both of the Hindu gods and the Buddhist ritual. In his closing years the latter received the chief share of the royal favour; and numerous monasteries were erected, as well as several thousand *stûpas*, each about a hundred feet high, built along the banks of the sacred Ganges. These latter structures doubtless were of a flimsy character, built chiefly of timber and bamboos, and so have left no trace; but the mere multiplication of *stûpas*, however perishable the materials might be, was always a work of merit. Although Buddhism was visibly waning in the days of Harsha and Hiuen Tsang, the monks of the order were still numerous, and the occupants of the monasteries enumerated by the pilgrims numbered nearly two hundred thousand[1]. A monastic population of such magnitude offered abundant opportunities for the exercise of princely liberality.

State of religion.

The picture of the state of religious belief and practice in India during the seventh century as drawn by the contemporary authors is filled with curious and interesting details. The members of the royal family to which Harsha belonged freely acted on their individual preferences in the matter of

[1] *J. R. A. S.*, 1891, pp. 213-21.

religion. His remote ancestor, Pushyabhūti, is recorded to have entertained from boyhood an ardent devotion towards Siva, and to have turned away from all other gods. Harsha's father was equally devoted to the worship of the Sun, and daily offered to that luminary 'a bunch of red lotuses set in a pure vessel of ruby, and tinged, like his own heart, with the same hue.' The elder brother and sister of Harsha were convinced Buddhists, while Harsha himself distributed his devotions among the three deities of the family, Siva, the Sun, and Buddha[1]; and erected costly temples for the service of all three. But, in his later years, the Buddhist doctrines held the chief place in his affections; and the eloquence of the Chinese Master of the Law induced him to prefer the advanced teaching of the Mahāyāna sect to the more primitive Hīnayāna doctrine of the Sammitīya school with which he had been familiar previously.

Royal eclecticism.

The religious eclecticism of the royal family was the reflection and result of the state of popular religion at the time. Buddhism, although it had certainly lost the dominant position in the Gangetic plain which it had once held, was still a powerful force, and largely influenced the public mind. The Jain system, which had never been very widely spread or aggressive in the North, retained its hold on certain localities, especially at Vaisāli and in Eastern Bengal, but could not pretend to rival the general popularity of either Buddhism or Purānic Hinduism. The last-named modification of the Hindu system was now firmly established, and the earlier Purānas were already revered as ancient and sacred writings. The bulk of the population in most provinces was then, as now, devoted to the service of the Purānic gods; each man and woman being, of course, free to select a particular deity, Siva, the Sun, Vishnu, or another, for special adoration according to personal predilection. As a rule, the followers of the various religions lived peaceably together; and no doubt many people besides the king sought

[1] It is, of course, not strictly accurate to describe Buddha as a deity; but, when the Buddhism of the seventh century is in question, the inaccuracy is little more than formal.

to make certain of some divine support by doing honour to all the principal objects of popular worship in turn.

Persecution by Śaśānka.

But, while toleration and concord were the rule, exceptions occurred. The king of Central Bengal, Śaśānka, who has been mentioned as the treacherous murderer of Harsha's brother, and was probably a scion of the Gupta dynasty, was a worshipper of Śiva, and hated Buddhism, which he did his best to destroy. He dug up and burnt the holy Bodhi tree at Bōdh Gayā, on which, according to legend, Asoka had lavished inordinate devotion; broke the stone marked with the footprints of Buddha at Pāṭaliputra; destroyed the convents, and scattered the monks, carrying his persecutions to the foot of the Nepalese hills. These events, which are amply attested by the evidence of Hiuen Tsang, who visited the localities thirty or forty years later, must have happened about 600 A. D. The Bodhi tree was replanted after a short time by Pūrṇa-varman, king of Magadha, who is described as being the last descendant of Asoka, and as such was specially bound to honour the object venerated by his great ancestor.

Sectarian animosity.

The details given by Hiuen Tsang and his biographer prove that at times bitter animosity marked the relations of the two great sections of the Buddhist church with one another; and that equal ill-feeling was evoked in the breasts of Purānic Hindus, when they beheld the royal favours lavished upon their Buddhist rivals. It is clear, therefore, that general statements concerning the perfect religious toleration enjoyed in ancient India can be accepted only with a certain amount of reservation. Official persecutions and popular ebullitions of sectarian rancour undoubtedly occurred from time to time, although they were not frequent.

Disputations.

Harsha himself sometimes offended against the principle of perfect religious toleration and equality. Like Akbar, he was fond of listening to the expositions of rival doctors, and he heard with great pleasure the arguments adduced by the learned Chinese traveller in favour of the Mahāyāna form of Buddhism, with the doctrines of which he does not seem to have been familiar. An interesting illustration of the freedom of ancient Hindu society from the trammels of the system of

female seclusion introduced by the Muhammadans, is afforded by the fact that his widowed sister sat by the king's side to hear the lecture by the Master of the Law, and frankly expressed the pleasure which she received from the discourse.

Harsha's proclamation.

The king, however, was determined that his favourite should not be defeated in controversy; and when opponents were invited to dispute the propositions of the Chinese scholar, the terms of the contest were not quite fair. Harsha, having heard a report that Hiuen Tsang's life was in danger at the hands of his theological rivals, issued a proclamation concluding with the announcement that

'if any one should touch or hurt the Master of the Law, he shall be forthwith beheaded; and whoever speaks against him, his tongue shall be cut out; but all those who desire to profit by his instructions, relying on my goodwill, need not fear this manifesto.'

The pilgrim's biographer naïvely adds that

'from this time the followers of error withdrew and disappeared, so that when eighteen days had passed, there had been no one to enter on the discussion [1].'

Alleged persecution of Zoroastrian religion.

A curious legend, narrated by Tāranāth, the Tibetan historian of Buddhism, if founded on fact, as it may be, indicates that Harsha's toleration did not extend to foreign religions. The story runs that the king built near Multān a great monastery constructed of timber after the foreign fashion, in which he entertained the strange teachers hospitably for several months; and that at the close of the entertainment he set fire to the building, and consumed along with it twelve thousand followers of the outlandish system, with all their books. This drastic measure is said to have reduced the religion of the Persians and Sakas to very narrow limits for a century, and it is alleged that their doctrine, presumably Zoroastrianism, was kept alive only by a single weaver in Khorasan [2].

King Harsha was so delighted with the discourse of Hiuen

[1] Beal, *Life of Hiuen Tsiang*, p. 180.
[2] Schiefner, *Tāranāth*, p. 128.

Assembly at Kanauj.

Tsang, whom he had met while in camp in Bengal, that he resolved to hold a special assembly at Kanauj, which was then his capital, for the purpose of giving the utmost publicity to the Master's teaching. The king marched along the southern bank of the Ganges, attended by an enormous multitude; while his vassal Kumāra, king of Kāmarūpa, with a large but less numerous following, kept pace with him on the opposite bank. Advancing slowly in this way, Harsha, Kumāra, and the attendant host reached Kanauj in the course of ninety days, and there encamped, in February or March, 644 A. D.[1] The sovereign was received by Kumāra, the Rāja of Kāmarūpa, who had accompanied him on the march, the Rāja of Valabhī in Western India, who was connected with him by marriage, and eighteen other tributary Rājas; as well as by four thousand learned Buddhist monks, including a thousand from the Nālanda monastery in Bihār, and some three thousand Jains and orthodox Brahmans.

Ceremonies.

The centre of attraction was a great monastery and shrine specially erected upon the bank of the Ganges, where a golden image of Buddha, equal to the king in stature, was kept in a tower, a hundred feet high. A similar but smaller image, three feet in height, was carried daily in solemn procession, escorted by the twenty Rājas and a train of three hundred elephants. The canopy was borne by Harsha in person, attired as the god Sakra, while his vassal, Rāja Kumāra, the most important of the princes in attendance, was clad as the god Brahmā, and had the honour of waving a white fly-whisk. The sovereign, as he moved along, scattered on every side pearls, golden flowers, and other precious substances, in honour of the 'Three Jewels'—Buddha, the Religion, and the Order; and, having with his own hands washed the image at the altar prepared for the purpose, bore it on his shoulder to the western tower, and there offered to it thousands of silken robes, embroidered with gems. Dinner was succeeded by a public disputation of the one-sided kind already described;

[1] 'It was now the second month of spring-time' (Beal, *Records*, i, 218).

and in the evening the monarch returned to his 'travelling palace,' a mile distant.

These ceremonies, which lasted for many days, were terminated by startling incidents. The temporary monastery, which had been erected at vast cost, suddenly took fire, and was in great part destroyed; but when the king intervened in person, the flames were stayed, and pious hearts recognized a miracle. Attempt on Harsha's life.

Harsha, attended by his princely train, had ascended the great *stūpa* to survey the scene, and was coming down the steps, when a fanatic, armed with a dagger, rushed upon him and attempted to stab him. The assassin, having been captured instantly, was closely interrogated by the king in person, and confessed that he had been instigated to commit the crime, by certain 'heretics,' who resented the excessive royal favour shown to the Buddhists. Five hundred Brahmans of note were then arrested, and being 'straitly questioned,' were induced to confess that, in order to gratify their jealousy, they had fired the tower by means of burning arrows, and had hoped to slay the king during the resulting confusion. This confession, which was no doubt extorted by torture, was probably wholly false; but, whether true or not, it was accepted; and on the strength of it the alleged principals in the plot were executed, and some five hundred Brahmans were sent into exile.

After the close of the proceedings at Kanauj, Harsha invited his Chinese guest to accompany him to Prayāga (Allāhābād), at the confluence of the Ganges and Jumna, to witness another imposing ceremonial. The Master of the Law, although anxious to start on his toilsome homeward journey, could not refuse the invitation, and accompanied his royal host to the scene of the intended display. Harsha explained that it had been his practice for thirty years past, in accordance with the custom of his ancestors, to hold a great quinquennial assembly on the sands where the rivers meet, and there to distribute his accumulated treasures to the poor and needy, as well as to the religious of all denominations. The present occasion was the sixth of the series 644 A.D. Charitable distribution at Prayāga.

(644 A.D.), which evidently had not been begun until Harsha *had consolidated his power in the north.*

Proceedings.

The assembly was attended by all the vassal kings and a vast concourse of humbler folk estimated to number half a million, including poor, orphans, and destitute persons, besides specially invited Brahmans and ascetics of every sect from all parts of Northern India. The proceedings lasted for seventy-five days, terminating apparently about the end of April, and were opened by an imposing procession of all the Rājas with their retinues. The religious services were of the curiously eclectic kind, characteristic of the times. On the first day, an image of Buddha was set up in one of the temporary thatched buildings upon the sands, and vast quantities of costly clothing and other articles of value were distributed. On the second and third days respectively, the images of the Sun and Siva were similarly honoured, but the accompanying distribution in each case was only half the amount of that consecrated to Buddha. The fourth day was devoted to the bestowal of gifts on ten thousand selected religious persons of the Buddhist order, who each received one hundred gold coins, a pearl, and a cotton garment, besides choice food, drink, flowers, and perfumes. During the next following twenty days, the great multitude of Brahmans were the recipients of the royal bounty. They were succeeded by the people whom the Chinese author calls 'heretics,' that is to say, Jains and members of sundry sects, who received gifts for the space of ten days. A like period was allotted for the bestowal of alms upon mendicants from distant regions; and a month was occupied in the distribution of charitable aid to poor, orphaned, and destitute persons.

Extent of gifts.

'By this time the accumulation of five years was exhausted. Except the horses, elephants, and military accoutrements, which were necessary for maintaining order and protecting the royal estate, nothing remained. Besides these the king freely gave away his gems and goods, his clothing and necklaces, ear-rings, bracelets, chaplets, neck-jewel and bright head-jewel, all these he freely gave without stint. All being given away, he begged from his sister [Rājyasrī] an ordinary

second-hand garment, and having put it on, he paid worship to the 'Buddhas of the ten regions,' and *rejoiced that his* treasure had been bestowed in the field of religious merit.'

The strange assembly, which in general appearance must have much resembled the crowded fair still held annually on the same ground, then broke up; and, after a further detention of ten days, Hiuen Tsang was permitted to depart. The king and Kumāra Rāja offered him abundance of gold pieces and other precious things, none of which would he accept, save a fur-lined cape, the gift of Kumāra. But although the Master of the Law uniformly declined gifts intended to serve his personal use, he did not disdain to accept money for the necessary expenses of his arduous journey overland to China. These were provided on a liberal scale by the grant of three thousand gold, and ten thousand silver pieces carried on an elephant. A Rāja named Udhita was placed in command of a mounted escort, and charged to conduct the pilgrim in safety to the frontier. In the course of about six months of leisurely progress, interrupted by frequent halts, the Rāja completed his task, and brought his sovereign's guest in safety to Jālandhar in the north of the Panjāb, where Hiuen Tsang stayed for a month. He then started with a fresh escort, and, penetrating with difficulty the defiles of the Salt Range, crossed the Indus, and ultimately reached his home in distant China by the route over the Pāmirs and through Khotan, in the spring of 646 A.D.[1]

Departure of Hiuen Tsang.

The pilgrim did not come back empty-handed. Notwithstanding losses on more than one occasion, due to accident or robbery, he succeeded in bringing home a hundred and fifty particles of Buddha's bodily relics; sundry images of the Teacher in gold, silver, and sandal-wood; and no less than 657 distinct volumes of manuscripts, carried upon twenty horses. The rest of his life was mainly devoted to the work of translation, and he had completed the Chinese versions of seventy-four separate works when he brought his literary

His death.

[1] Mayers. Some writers give the date as 645.

labours to a close in the year 661 A.D. He lived in peace and honour for three years longer, and calmly passed away in 664 A.D., leaving behind him a reputation for learning and piety surpassing that of any other Buddhist doctor.

648 A.D. Death of Harsha.

The pages of Hiuen Tsang and his biographer give the latest information about King Harsha, who died at the end of 647, or the beginning of 648, not long after his distinguished guest's departure [1].

Intercourse with China.

During his lifetime he maintained diplomatic intercourse with the Chinese empire. A Brahman envoy, whom he had sent to the emperor of China, returned in 643 A.D., accompanied by a Chinese mission bearing a reply to Harsha's dispatch. The mission remained for a considerable time in India, and did not go back to China until 645 A.D. The next year, Wang-hiuen-tse, who had been the second in command of the earlier embassy, was sent by his sovereign as head of a new Indian mission, with an escort of thirty horsemen. Before the envoys reached Magadha, in 648 A.D., King Harsha had died, and the withdrawal of his strong arm had plunged the country into disorder, which was aggravated by famine.

Usurpation of Arjuna.

Arjuna, a minister of the late king, usurped the throne, and gave a hostile reception to the Chinese mission. The members of the escort were massacred, and the property of the mission plundered; but the envoys, Wang-hiuen-tse and his colleague, were fortunate enough to escape into Nepāl by night.

Defeat of the usurper by the Chinese envoy.

The reigning king of Tibet, the famous Srong-tsan Gampo, who was married to a Chinese princess, succoured the fugitives, and supplied them with a force of a thousand horsemen, which co-operated with a Nepalese contingent of seven thousand men. With this small army Wang-hiuen-tse descended into the plains, and, after a three days' siege,

[1] The difference of opinion which existed at one time between Professors Sylvain Lévi and Édouard Chavannes has been removed, and both the distinguished scholars named assure me that they agree on the date stated in the text. The story of Wang-hiuen-t'se is fully related in M. Sylvain Lévi's article, 'Les Missions de Wang-Hiuen-T'se dans l'Inde,' in *Journal Asiatique*, 1900. Arjuna is disguised in the Chinese texts as Na-fu-ti O-lo-na-shoen.

succeeded in storming the chief city of Tirhūt. Three thousand of the garrison were beheaded, and ten thousand persons were drowned in the neighbouring river. Arjuna fled, and having collected a fresh force, offered battle. He was again disastrously defeated and taken prisoner. The victor promptly beheaded a thousand prisoners; and in a later action captured the entire royal family, took twelve thousand prisoners, and obtained thirty thousand head of cattle. Five hundred and eighty walled towns made their submission; and Kumāra, the king of Eastern India, who had attended Harsha's assemblies a few years earlier, sent in abundant supplies of cattle, horses, and accoutrements for the victorious army. Wang-hiuen-tse brought the usurper Arjuna as a prisoner to China, and was promoted for his services. Thus ended this strange episode, which, although known to antiquaries for many years, has hitherto escaped the notice of the historians of India.

Third visit of Wang-hiuen-t'se.

Wang-hiuen-tse once more visited the scene of his adventures, being sent by imperial order in 657 A.D. to offer robes at the Buddhist holy places. He entered India through Nepāl, by a route which was then open, and used by many Buddhist pilgrims; and, after paying his respects at Vaisāli, Bōdh-Gayā, and other sacred spots, returned home through Kapisa, or Northern Afghanistan, by the Hindū Kush and Pāmīr route.

Kashmīr in seventh century.

The observations of Hiuen Tsang throw considerable light upon the political arrangements of India in the regions beyond the limits of Harsha's empire during the seventh century A.D. In the north, Kashmīr was the predominant power, and had reduced the kingdoms of Taxila and the Salt Range (Simhapura), as well as the minor principalities of the lower hills [1], to the rank of dependencies.

The Panjāb.

The greater part of the Panjāb between the Indus and the Biās rivers was comprised in the kingdom called Tseh-kia by the pilgrim, the capital of which was an unnamed city situated close to Sākala, where the tyrant Mihiragula had

[1] Urasā, or Hazāra; Parnōtsa, or Punach; Rājapuri, or Rajauri, the ancient Abhisāra.

held his court. The province of Multān, where the Sun-god was held in special honour, and a country called Po-fa-to, to the north-east of Multān, were dependencies of this kingdom.

Sind. Sind was remarkable for being under the government of a king belonging to the Sūdra caste, and for the large number of Buddhist monks which the country supported, estimated at ten thousand. But the quality was not in proportion to the quantity; most of the ten thousand being denounced as idle fellows given over to self-indulgence and debauchery. The Indus delta, to which the pilgrim gives the name of 'O-tien-p'o-chi-lo, was a province of the kingdom of Sind [1].

Central India and Bengal. The kings of Ujjain in Central India and of Pundravardhana in Bengal, both of which kingdoms were more or less subject to Harsha's control, belonged to the Brahman caste. The Ujjain country supported a dense population, which included few Buddhists. Most of the monasteries were in ruins, and only three or four, occupied by some three hundred monks, were in use. The early decay of Buddhism in this region, which was sanctified by the traditions of Asoka, and included the magnificent buildings at Sānchī, is a very curious fact.

Kāmarūpa. Bhāskara-varman, or Kumāra Rāja, the king of Kāmarūpa, or Assam, who played such a prominent part in Harsha's ceremonials, was also by caste a Brahman, and without faith in Buddha; although well disposed towards learned men of all religions. He was so far subject to the sovereign of Northern India, that he could not afford to disobey Harsha's commands.

Kalinga. Kalinga, the conquest of which had cost Asoka such bitter remorse nine hundred years earlier, was depopulated, and mostly covered with jungle. The pilgrim observes in picturesque language that 'in old days the kingdom of Kalinga had a very dense population. Their shoulders rubbed one with the other, and the axles of their chariot-wheels gride together, and when they raised their arm-sleeves a perfect

[1] The proper Indian equivalents of Tsch-kia, Po-fa-to, and 'O-tien-p'o-chi-lo are not known with any approach to certainty. See map.

tent was formed.' Legend sought to explain the change by the curse of an angry saint.

The South and West.

Hiuen Tsang's account of the kingdoms of the South and West will be noticed in due course in subsequent chapters.

Effect of Harsha's death.

Harsha was the last native monarch prior to the Muhammadan conquest who held the position of paramount power in the North. His death loosened the bonds which restrained the disruptive forces always ready to operate in India, and allowed them to produce their normal result, a medley of petty states, with ever-varying boundaries, and engaged in unceasing internecine war. Such was India when first disclosed to European observation in the fourth century B.C., and such it always has been, except during the comparatively brief periods in which a vigorous central government has compelled the mutually repellent molecules of the body politic to check their gyrations, and submit to the grasp of a superior controlling force.

India's normal condition.

The visitation of the Hun invasions caused such suffering that the wholesome despotism of Harsha was felt to be a necessary remedy. When he died, the wounds inflicted by the fierce foreign savages had long been healed, while the freedom of the country from external attack relieved men's minds from feeling the necessity for a deliverer; and so India instantly reverted to her normal condition of anarchical autonomy.

Freedom from foreign aggression for five centuries.

Excepting the purely local incursions of the Arabs in Sind and Gujarāt during the eighth century, India was exempt from foreign aggression for nearly five hundred years, from the defeat of Mihiragula in 528 A.D. until the raids of Mahmūd of Ghaznī at the beginning of the eleventh century; and was left free to work out her destiny in her own fashion.

Decadence.

She cannot claim to have achieved success. The history of this long period is, on the whole, a melancholy record of degradation and decadence in government, literature, religion, and art, with the exception of temple architecture. The three following chapters, which attempt to give an outline of the salient features in the bewildering annals of

Indian petty states when left to their own devices for several centuries, may perhaps serve to give the reader a notion of what India always has been when released from the control of a supreme authority, and what she would be again, if the hand of the benevolent despotism which now holds her in its iron grasp should be withdrawn.

CHRONOLOGY OF THE SEVENTH CENTURY

A.D.	EVENT.
cir. 600	Persecution of Buddhism by Śaśānka.
cir. 605	Rājya-vardhana, Rāja of Thanēsar, *acc.*
606	Harsha-vardhana, Rāja of Thanēsar, *acc.*
606–12	Conquest of Northern India by Harsha.
Oct. 612	Coronation of Harsha as Lord Paramount of N. India.
618	T'ang dynasty of China *acc.*
619–20	Ganjām inscription of Śaśānka.
620	Defeat of Harsha by Pulikēśin II Chalukya.
627–8	Banskhera inscription of Harsha.
629	Hiuen Tsang, Chinese pilgrim, began his travels.
630–1	Madhuban inscription of Harsha.
639	Reception by Harsha of A-lo-pen and other Syrian Christians, who introduced Nestorianism into China in 635 A.D.[1]
643	Expedition of Harsha to Ganjām (Kongōda); his meeting with Hiuen Tsang; Chinese mission of Li-I-piao and Wang-hiuen-t'se.
644	Harsha's assemblies at Kanauj and Prayāga; Hiuen Tsang started on return journey.
646	Second mission of Wang-hiuen-t'se dispatched; arrival of Hiuen Tsang in China.
647–8	Death of Harsha; usurpation of Arjuna (A-lo-na-shoen, or O-lo-na-shoen); attack on Chinese mission; defeat of Arjuna by Wang-hiuen-t'se with aid of Nepalese and Tibetans.
657	Third mission of Wang-hiuen-t'se.
671	I-tsing, Chinese pilgrim, began his travels.
675–85	Residence of I-tsing at Nālanda monastery.
691–2	Composition of I-tsing's *Record*.
695	Return of I-tsing to China.

[1] Takakusu, transl. *I-tsing*, p. xxviii, note, quoting Edkins in *Athenæum*, July 3, 1880.

CHAPTER XIV

THE MEDIAEVAL KINGDOMS OF THE NORTH FROM 648 TO 1200 A.D.

I

Relations with China and Tibet

Chinese influence on northern frontier of India.

THE tenacity of the Chinese government in holding on to the most distant possessions of the empire has been exemplified in recent times by the recovery of Kashgaria and Yunnan from Muhammadan powers, and of Kuldja from the Russians. The history of the seventh and eighth centuries offers many illustrations of the same characteristic, and exhibits China as making the most determined efforts to exercise influence in, and assert suzerainty over, the countries on the northern frontier of India.

502–56 A.D. Ephthalite empire.

In the first half of the sixth century the power of China in the 'Western Countries' had vanished, and the Ephthalites or White Huns ruled a vast empire, which included Kashgaria—the 'Four Garrisons' of Chinese writers—Kashmīr[1], and Gandhāra, the region near Peshāwar.

565 A.D. Empire of Western Turks.

About the year 565 ('between 563 and 567') the Ephthalite dominion passed into the hands of the Western Turks and Persians; but the grasp of the latter power on the provinces south of the Oxus soon relaxed, and the Turks became the heirs of the Ephthalites in the whole of their territory as far as the Indus. Accordingly, in 630 A.D., when Hiuen Tsang was on his way to India, his safety was

[1] Ki-pin, which term usually was understood to mean Kashmīr by Chinese writers of the sixth century, in the time of the Wei dynasty (Chavannes, *Song Yun*, p. 37).

assured by passports granted by Tong-she-hū, the 'Kazan,' or supreme chief of the Western Turks, which guaranteed him protection as far as Kapisa[1].

690 A.D. Chinese defeat of Northern Turks.

In the same year the pilgrim's powerful protector was assassinated; and the Chinese, under the guidance of the emperor Tai-tsong, the second prince of the Tang dynasty, inflicted upon the Northern or Eastern Turks a defeat so decisive that the vanquished became slaves to the Chinese for fifty years.

640-8 A.D. Chinese conquest of Kūcha, &c.

When relieved from fear of the Northern Turks, the Chinese were able to turn their arms against the western tribes; and in the years 640–8 succeeded in occupying Turfān, Korashar, and Kūcha, thus securing the northern road of communication between the East and West.

Friendly relations with Tibet.

At this time Tibet was on amicable terms with the Middle Kingdom. In 641 the Chinese princess Wen-cheng had been given in marriage to Srong-tsan-Gam-po, king of Tibet, and in the years 643–5 the Chinese envoys to Harsha had been able to reach India through the friendly states of Tibet and Nepāl, both of which sent troops to rescue Wang-Hiuen-tse from the troubles into which he fell after Harsha's death.

659-61 A.D. China in possession of empire of Western Turks.

The work of subduing the Turks, begun by the emperor Tai-tsong, was continued by his successor Kao-tsong (650–83), and, by the year 659, China was nominally mistress of the entire territory of the Western Turks, which was then formally annexed. In 661–5 China enjoyed unparalleled prestige, and had reached a height of glory never again attained. Kapisa was a province of the empire[2]; and the imperial retinue included ambassadors from Udyāna, or the Suwāt valley, and from all the countries extending from Persia to Korea.

670 A.D. Occupation of Kashgaria by the Tibetans.

But this magnificent extension of the empire did not last long. A terrible defeat inflicted by the Tibetans in 670 deprived China of Kashgaria, or the 'Four Garrisons,' which

[1] Ki-pin, which meant Kapiśa, the country to the north of the Kābul river, for Chinese writers of the seventh century, in the time of the T'ang dynasty.

[2] Ki-pin.

remained in the hands of the victors until 692 A.D., when the province was recovered by the Chinese.

Between 682 and 691 the Northern Turks had regained a good deal of the power which had been shattered by the defeat of 630, and even exercised a certain amount of control over the western tribes. But internal dissension was at all times the bane of the Central Asian nations, and the Chinese well knew how to take advantage of the national failing. They intervened in the tribal quarrels, with the support of the Uigurs and Karluks, with such effect, that in 744 the Uigurs established themselves on the Orkhon in the eastern part of the Turkish territory; while, on the west, the Karluks gradually occupied the country of the Ten Tribes, and took possession of Tokmak and Talas, the former residences of the Turkish chiefs.

744 A.D. Final overthrow of the Northern Turks.

Between 665 and 715 the government of China was unable to interfere effectually in the affairs of the countries between the Jaxartes (Syr Daryā) and the Indus; the southern route to the west through Kashgaria having been closed by the Tibetans, and the roads over the Hindū Kush blocked by the conquests of Kotaiba, the Arab general.

665–715 A.D. Routes between China and the west closed.

The accession of the emperor Hiuen-tsong in 713 marks a revival of Chinese activity; and determined efforts were made by means both of diplomacy and arms to keep open the Pāmīr passes, and to check the ambition of the Arabs and Tibetans, who sometimes combined. In 719, Samarkand and other kingdoms invoked the aid of China against the armies of Islam; while the Arab leaders sought to obtain the co-operation of the minor states on the Indian borderland. The chiefs of Udyāna (Suwāt), Khottal (west of Badakshān), and Chitrāl, having refused to listen to Muslim blandishments, were rewarded by the emperor of China with letters patent conferring on each the title of king; and a similar honour was bestowed upon the rulers of Yasin (Little Po-lu), Zabulistan (Ghaznī), Kapisa, and Kashmīr. China made every effort to organize these frontier kingdoms, so as to form an effective barrier against both Arabs and Tibetans. Chandrapīda, king of Kashmīr, received investi-

715–47 A.D. Revival of Chinese influence on borders of India.

ture as king from the emperor in 720, and his brother Muktāpīda-Lalitāditya was similarly honoured in 733.

A few years later—in 744 and 747—Chinese influence had been so far extended that the emperor granted titles to the king of Tabaristān, south of the Caspian. In the latter year a Chinese army crossed the Pāmīrs, in spite of all difficulties, and reduced the king of Yasin to subjection.

751 A.D. Rout of Chinese by Arabs and Karluks.

But, as in the seventh century, so in the eighth, the Chinese dominion over the western countries was short-lived, and was shattered by a disastrous defeat inflicted in 751 on the Chinese general Sien-chi by the Arabs, who were aided by the Karluk tribes. Indirectly this disaster had an important consequence for European civilization. The art of making paper, up to that time a monopoly of remote China, was introduced into Samarkand by Chinese prisoners, and so became known to Europe, with results familiar to all[1].

Cessation of contact with China.

From the middle of the eighth century, contact between the politics of India and China ceased, and was not renewed until the English conquest of Upper Burma in 1885. In these latter days, Tibet, which has been a dependency of China since the close of the thirteenth century, has again come within the purview of the Indian government, and its affairs are again the subject of Indo-Chinese diplomacy.

II

Nepāl

Nepāl: early history.

The kingdom of Nepāl, the most valuable portion of which is the enclosed valley in which Kathmāndū and other towns are situated, although it has remained generally outside the ordinary range of Indian politics, has maintained sufficient connexion with India to require brief mention in a history of that country. In Asoka's time Nepāl was an integral part of the empire, and was probably administered directly

[1] The foregoing account of the relations of China with the states on the northern frontier of India is derived from the learned and valuable work by Professor Chavannes, *Documents sur les Tou-kiue (Turcs) Occidentaux*, St. Pétersbourg, 1903.

from the capital as one of the home provinces. In the days of Samudragupta, in the fourth century A. D., it was an autonomous tributary frontier state; but, after the fall of the Gupta empire in the following century, it became independent.

Harsha again reduced the kingdom to the position of a tributary state about 638 A. D.; and ten years later, when he died, the Nepalese recovered their independence, subject, perhaps, to some slight control from China. They were able to give valuable assistance to the envoy Wang-Hiuen-tse in 648 A. D., when he was expelled from India by Harsha's usurping successor. At the beginning of the eighth century, before the revival of Chinese activity in the reign of the emperor Hiuen-tsong, Nepāl was for a time a dependency of Tibet [1]. Seventh and eighth centuries.

The establishment of the Nepalese era, which dates from October 20, 879 A. D., in the reign of Rāghava-deva, probably marks some important event in local history, the exact nature of which is not known [2]. Later history.

Nepāl was never subjugated by any of the Muhammadan dynasties, and has retained its autonomy to this day. The conquest of the country by the Gūrkhas took place in 1768. The details of the history in the long period between the dates named, being of merely local interest, need not be discussed [3]. A corrupt and decaying form of Buddhism still survives in the country.

III

Kashmīr

A detailed account of the history of Kashmīr would fill a volume; in this place a brief notice of some of the leading passages will suffice. The valley had been included Kashmīr: early history.

[1] Chavannes, *Turcs Occidentaux*, p. 186.

[2] Bendall, 'The History of Nepāl and surrounding Kingdoms (1000–1600 A.D.), compiled chiefly from MSS. lately discovered' (*J. A. S. B.*, vol. lxxii, part i (1903), p. 21 of reprint).

[3] For the ancient traditional history see *Ind. Ant.* xiii, pp. 411–26; ibid. xiv, pp. 342–51; and Wright's *History of Nepāl* (Cambridge, 1877). The earliest Nepalese date in the Harsha era is 34, equivalent to 639 A.D.

in the Maurya empire in the time of Asoka, and again in the Kushān dominion in the days of Kanishka and Huvishka. Harsha, although not strong enough to annex Kashmīr, was yet able to compel the king to surrender a cherished relic, an alleged tooth of Buddha, which was carried off to Kanauj. The authentic chronicles of the kingdom begin with the Karkota dynasty, which was founded by Durlabhavardhana during Harsha's lifetime. This prince and his son Durlabhaka are credited with long reigns.

720 A.D. Chandrapīda; 733–69 A.D. Muktāpīḍa.

The latter was succeeded by his three sons in order; the eldest of whom, Chandrapīda, received investiture as king from the emperor of China in 720; by whom the third son Muktāpīda, also known as Lalitāditya, was similarly honoured in 733. This prince, who is said to have reigned for thirty-six years, extended the power of Kashmīr far beyond its normal mountain limits, and about the year 740 inflicted a crushing defeat upon Yasovarman, king of Kanauj [1]. He also vanquished the Tibetans, Bhūtias, and the Turks on the Indus. His memory has been perpetuated by the famous Mārtānda temple, which was built by him, and still exists. The acts of this king, and all that he did, and something more, are set forth at large in Kalhana's chronicle.

855–83 A.D. Avantivarman.

The reign of Avantivarman in the latter part of the ninth century was notable for his enlightened patronage of literature, and for the beneficent schemes of drainage and irrigation carried out by Suyya, his minister of public works.

883–902 A.D. Saṅkaravarman.

The next king, Saṅkaravarman, distinguished himself in war; but is chiefly remembered as the author of an ingenious system of fiscal oppression, and the plunderer of temple treasures. The details of his exactions are worth reading as proving the capacity of an Oriental despot without a conscience for unlimited and ruthless extortion.

End of the Shāhiya dynasty of Kābul.

During his reign, the last of the Tūrkī Shāhiya kings of Kābul, the descendants of Kanishka, was overthrown by

[1] Between 736 and 747 (Lévi and Chavannes, 'Itinéraire d'Ouk'ong,' in *J. A.* 1895, p. 353).

the Brahman, Lalliya, who founded a dynasty which lasted until 1021, when it was extirpated by the Muhammadans.

During the latter half of the tenth century, power was in the hands of an unscrupulous queen, named Diddā, the granddaughter of a Shāhiya king, who, first as queen-consort, then as regent, and, ultimately as sovereign for twenty-three years, misgoverned the unhappy state for half a century. 950-1003 A.D. Queen Diddā.

In the reign of her nephew, Sangrāma, the kingdom suffered an attack from Mahmūd of Ghaznī; and, although its troops were defeated by the invader, preserved its independence, which was protected by the inaccessibility of the mountain barriers. 1003-28 A.D. Saṅgrāma.

During the eleventh century, Kashmīr, which has been generally unfortunate in its rulers, endured unspeakable miseries at the hands of the tyrants Kalasa and Harsha. The latter, who was evidently insane, imitated Sankaravarman in the practice of plundering temples, and rightly came to a miserable end. 1063-89 A.D. Kalasa; 1089-1101 A.D. Harsha.

A local Muhammadan dynasty obtained power in 1339, and the religion of Islam gradually spread in the valley during the fourteenth century; but the natural defences of the kingdom effectually guarded it against the ambition of the sovereigns of India, until Akbar conquered it in 1587, and incorporated it in the Moghal empire[1]. 1339 A.D. Muhammadan local dynasty.

IV

Delhi, Kanauj, Ājmīr, and Gwālior

Europeans are so accustomed to associate the name of Delhi with the sovereignty of India that they do not easily realize the fact that Delhi is among the most modern of the great Indian cities. Vague legends, it is true, irradiate the lands along the bank of the Jumna near the village of 1062 A.D. Foundation of Delhi.

[1] Full details of Kashmīr history will be found in the text and commentary of Stein's translation of the *Rājataraṅgiṇī*.

Indarpat with the traditional glories of the prehistoric Indraprastha, and these stories may or may not have some substantial basis. But, as an historical city, Delhi dates only from the middle of the eleventh century, when a Rājput chief of the Tomara clan named Ānangapāla, built the Red Fort, where the Kutb mosque now stands, and founded a town. The celebrated iron pillar,* on which the eulogy of Chandra-gupta Vikramāditya is incised, was removed by him from its original position, probably Mathurā, and set up in 1052 A. D. as an adjunct to a group of temples, from the materials of which the Muhammadans afterwards constructed the great mosque [1].

1151 A.D. Chauhān conquest of Delhi.

Ānangapāla, who seems to have come from Kanauj, ruled a principality of modest dimensions, extending to Agra on the south, Ājmīr on the west, Hānsi on the north, and the Ganges on the east [2]. His dynasty lasted for just a century, until 1151 A.D., when it was supplanted by the Chauhān chief, Visala-deva of Ājmīr.

1175 A.D. Prithivī Rāja.

The grandson of Visala-deva was Prithivī Rāja, or Rāi Pithōra, famous in song and legend as a chivalrous lover and doughty champion, in whose person the lordships of Ājmīr and Delhi were united. His fame as a bold lover rests upon his daring abduction of the not unwilling daughter of Jayachchandra (Jaichand), the Gaharwār Rāja of Kanauj, which occurred in or about 1175 [3]. His reputation

[1] For an account of the Indarpat site see Carr Stephens, *Archaeology of Delhi*, pp. 1-8. The traditional date, V. S. 792 = 735 A.D., for the foundation of Delhi by an imaginary Ānangapāla I is clearly fictitious (V. A. Smith, 'The Iron Pillar of Delhi,' in *J. R. A. S.*, 1897, p. 13). No remains earlier than the eleventh century exist.

[2] Cunningham, *Reports*, i, 153.

[3] The 'Rāthōr dynasty' of Kanauj commonly mentioned in books is a myth. The dynasty belonged to the Gahaḍawāla, or Gaharwār, clan; as is expressly affirmed in the Basāhi copper-plate grant of Govindachandra dated V. S. 1161 = 1104 A.D. The appellation 'Rāthōr' applied to the kings of Kanauj is due solely to the facts that the Joḍhpur chiefs call themselves Rāthōr, and claim descent from Rāja Jaichand (properly Jayachchandra) of Kanauj, through a boy who is said to have escaped massacre. Stories of the sort are common all over the country, as convenient explanations of dubious lineage, and are altogether untrustworthy. Govindachandra (*cir.* 1100-52) was the grandfather of Jayachchandra (*Jayat-*, not *Jaya-* + *Chandra*) (Hoernle, *Ind. Ant.* xiv, pp. 98-101).

as a warrior is securely founded upon the story of his defeat of the Chandella Rāja and the capture of Mahoba in 1182, as well as upon gallant resistance to the flood of Muhammadan invasion. Rāi Pithōra may indeed be fairly described as the popular hero of Northern India, and his exploits in love and war are to this day the subject of rude epics and bardic lays.

War with Shihāb-ud-dīn.

The dread of the victorious Musalman host led by Shihāb-ud-dīn, who was now undisputed master of the Panjāb, constrained the jarring states of Upper India to lay aside their quarrels, and combine for a moment against the common foe. At first fortune favoured the Hindus; and in 1191 Prithivī Rāja succeeded in inflicting a severe defeat upon the invaders at Tiraurī, between Thanēsar and Karnāl, which forced them to retire beyond the Indus. Two years later, in 1193, Shihāb-ud-dīn, having returned with a fresh force, again encountered Prithivī Rāja, who was in command of an immense host, swollen by contingents from numerous confederate princes. A vigorous charge by twelve thousand well-armed Musalman horsemen repeated the lesson given by Alexander long ages before, and demonstrated the incapacity of a mob of Indian militia to stand the onset of trained cavalry. To use the graphic language of the Muhammadan historian—'this prodigious army, once shaken, like a great building, tottered to its fall, and was lost in its own ruins.' Prithivī Rāja, who was taken prisoner, was executed in cold blood, and the wretched inhabitants of his capital, Ājmīr, were either put to the sword or sold into slavery.

1193 A.D. Fall of Delhi and Kanauj.

In the same year, 1193 A.D. (A.H. 589), Delhi fell, and Shihāb-ud-dīn marched against Kanauj and took that city, which had been for several centuries the most splendid of the cities of Northern India. The Rāja, Jayachchandra, retired towards Benares, but being overtaken by his adversary, was routed and slain. The holy citadel of Hinduism fell into the hands of the victors, who could now feel assured that the triumph of Islam was secure.

The surrender of Gwālior by its Parihār Rāja in 1196; the capture of Nahrwālah in 1197; and the capitulation of

1196-1206 A.D. Conquest of Hindustan.

Kālinjar in 1203 completed the reduction of Upper India[1]; and when Shihāb-ud-dīn died in 1206, he—

'Held, in different degrees of subjection, the whole of Hindustan Proper, except Mālwā and some contiguous districts. Sind and Bengal were either entirely subdued, or in rapid course of reduction. On Gujarāt he had no hold, except what is implied in the possession of the capital (Nahrwāla, or Anhalwāra). Much of Hindustan was immediately under his officers, and the rest under dependent or at least tributary princes. The desert and some of the mountains were left independent from neglect[2].'

Migration of Gaharwārs (Rāthōrs) to Mārwār.

An important consequence of the capture of Kanauj was the migration of the bulk of the Gaharwār clan to the deserts of Mārwār in Rājputāna, where they settled, and became known as Rāthōrs. The state so founded, now generally designated by the name of its capital, Jodhpur, is one of the most important principalities of Rājputāna. Similar clan movements, necessitated by the pressure of Muhammadan armies, were frequent at this period, and to a large extent account for the existing distribution of the Rājpūt clans.

V

The Chandellas of Jejākabhukti and the Kalachuris of Chedi

Jejākabhukti and Chedi.

The ancient name of the province between the Jumna and Narmadā, now known as Bundelkhand, was Jejākabhukti[3]; and the extensive region, further to the south, which is now under the administration of the Chief Commissioner of the

[1] Elliot, *Hist. of India*, ii, 228-32. The date of the capture of Delhi has been doubted; the opinion of Major Raverty, which is supported by sound reasons, has been followed in the text (*J.A.S.B.*, vol. xlv (1876), pp. 325-28).

[2] Elphinstone, *History*, 5th ed., p. 338. Shihāb-ud-dīn is designated by an inconvenient variety of names and titles, as Muhammad the son of Sām, Muhammad Ghorī, and Muiz-ud-dīn. Similarly, his brother and colleague, who was also named Muhammad, is known both as Shams-ud-dīn and Ghiyās-ud-dunyā wa ud-dīn (*Raverty*, in *J. A. S. B.*, vol. xlv, part i, p. 328).

[3] i.e. the province of Jejāka; the name Jejākh or Jejā occurs in the inscriptions (*Ep. Ind.* i, 121). Compare Tirabhukti, Tirhūt.

Central Provinces, nearly corresponds with the old kingdom of Chedi. In the mediaeval history of these countries two dynasties—the Chandellas and the Kalachuris—which occasionally were connected by marriage, and constantly were in contact one with the other, whether as friends or enemies, are conspicuous.

Predecessors of the Chandellas.

The Chandellas, like several other dynasties, first come into notice early in the ninth century, when Nannuka Chandella, about 831 A. D., overthrew a Parihār chieftain, and became lord of Jejākabhukti. The Parihār capital had been at Mau-Sahaniya between Nowgong (Naugāon) and Chhatarpur[1]. The predecessors of the Parihārs were Gaharwār Rājas, members of the clan which afterwards gave Kanauj the line of kings commonly miscalled Rāthōrs.

Chandella temples and lakes.

The Chandella princes were great builders, and beautified their chief towns Mahoba, Kālinjar, and Khajurāho with many magnificent temples and lovely lakes, formed by throwing massive dams across the openings between the hills. In this practice of building embankments and constructing lakes the Chandellas were imitators of the Gaharwārs, who are credited with the formation of some of the most charming lakes in Bundelkhand.

950–99 A.D. Dhanga.

King Dhanga (950–99 A. D.), who lived to an age of more than a hundred years, was the most notable of his family. Some of the grandest temples at Khajurāho are due to his munificence; and he took an active part in the politics of his time. In 978 A.D. he joined the league formed by Jaipāl to resist Sabuktigīn, and shared with the Rājas of Ājmīr and Kanauj in the disastrous defeat which the allies suffered from the invaders at Lamghān on the Kābul river[2].

999–1025 A.D. Ganda.

When Mahmūd of Ghaznī threatened to overrun India, Dhanga's son Ganda (999–1025) joined the new confederacy of Hindu princes organized by Ānanga Pāla of Lahore in 1008, which also failed to stay the hand of the invader. Twelve years later Ganda attacked Kanauj and killed the

[1] *J. A. S. B.*, 1881, part i, p. 6. [2] *Elphinstone*, 5th ed., p. 321.

Rāja, who had made terms with the Muhammadans; but in 1022 or 1023 he was himself compelled to surrender the strong fortress of Kālinjar to Mahmūd.

1015–70 A.D. Gāngēyadeva and Karṇadeva Kalachuri.

Gāngēyadeva Kalachuri of Chedi (*circa* 1015–40), the contemporary of Ganda and his successors, was an able and ambitious prince, who seems to have aimed at attaining the position of paramount power in Upper India. In 1019 his suzerainty was recognized in distant Tirhūt[1]; and his projects of aggrandizement were taken up and proceeded with by his son Karṇadeva (*circa* 1040–70); who joined Bhīma, king of Gujarāt, in crushing Bhoja, the learned king of Mālwā, about 1053 A. D.

1049–1100 A.D. Kīrtivarman Chandella.

But some years later, Karṇadeva was taught the lesson of the mutability of fortune by suffering a severe defeat at the hands of Kīrttivarman Chandella (1049–1100) who widely extended the dominion of his house. The earliest extant specimens of the rare Chandella coinage were struck by this king in imitation of the issues of Gāngēyadeva of Chedi. Kīrttivarman is also memorable in literary history as the patron of the curious allegorical play entitled the *Prabodhachandrodaya*, or 'Rise of the Moon of Intellect,' which was performed at his court, and gives in dramatic form a very clever exposition of the Vedānta system of philosophy[2].

1165–1203 A.D. Parmāl.

The last Chandella king to play any considerable part upon the stage of history was Paramārdi, or Parmāl (1165–1203), whose reign is memorable for his defeat in 1182 by Prithivī Rāja Chauhān, and for the capture of Kālinjar in 1203 (A. H. 599) by Kutb-ud-dīn Ībak. The Chauhān and Chandella war occupies a large space in the popular Hindī epic, the Chand-Rāisā, which is familiar to the people of Upper India.

1203 A.D. (spring). Capitulation of Kālinjar.

The account of the death of Parmāl and the capture of Kālinjar, as told by the contemporary Muhammadan historian, may be quoted as a good illustration of the process by

[1] Bendall, 'Hist. of Nepāl' (*J. A. S. B.*, 1903, part i, p. 18 of reprint).

[2] A full abstract of the play is given by Sylvain Lévi (*Théâtre Indien*, pp. 229–35). See plate of coins, fig. 13.

which the Hindu kingdoms passed under the rule of their new Muslim masters.

'"The accursed Parmār," the Rai of Kālinjar, fled into the fort after a desperate resistance in the field, and afterwards surrendered himself, and placed "the collar of subjection" round his neck; and, on his promise of allegiance, was admitted to the same favours as his ancestor had experienced from Mahmūd Sabuktigīn, and engaged to make a payment of tribute and elephants, but he died a natural death before he could execute any of his engagements. His Dīwān, or Mahtea, by name Aj Deo, was not disposed to surrender so easily as his master, and gave his enemies much trouble, until he was compelled to capitulate, in consequence of severe drought having dried up all the reservoirs of water in the forts. "On Monday, the 20th of Rajab, the garrison, in an extreme state of weakness and distraction, came out of the fort, and by compulsion left their native place empty; . . . and the fort of Kālinjar, which was celebrated throughout the world for being as strong as the wall of Alexander," was taken. "The temples were converted into mosques and abodes of goodness, and the ejaculations of the bead-counters and the voices of the summoners to prayer ascended to the highest heaven, and the very name of idolatry was annihilated. . . . Fifty thousand men came under the collar of slavery, and the plain became black as pitch with Hindus." Elephants and cattle, and countless arms also, became the spoil of the victors.

'The reins of victory were then directed towards Mahobā, and the government of Kālinjar was conferred on Hazabbar-ud-dīn Hasan Arnal. When Kutb-ud-dīn was satisfied with all the arrangements made in that quarter, he went towards Badāūn, "which is one of the mothers of cities, and one of the chiefest of the country of Hind[1]."'

The last of the Chandellas.

Chandella Rājas lingered on as purely local chiefs until the sixteenth century, but their affairs are of no general interest[2]. The Chandella clan was scattered; and its most notable

[1] *Tāj-ul-Maāsir*, as abstracted by Elliot, *Hist. of India*, vol. ii, p. 231. Kālinjar is in the Bānda district, N. lat. 25°, E. long. 80° 32'; Mahobā is in the Hamīrpur district.

[2] For Chandella history see especially *J. A. S. B.*, 1881, part i, pp. 1–53; Cunningham, *Archaeol. Rep.*, vol. xxi; and sundry inscriptions in *Ep. Ind.*, vols. i, ii.

modern representative is the Rāja of Gidhaur, near Mungīr (Monghyr) in Bengal.

The last of the Kalachuris.

The Kalachuri or Haihaya Rājas of Chedi are last mentioned in an inscription of the year 1181 A. D., and the manner of their disappearance is not exactly known; but there is reason to believe that they were supplanted by the Baghēls of Rēwā. The Hayobans Rājpūts of the Baliyā district in the United Provinces claim descent from the Rājas of Ratanpur in the Central Provinces, and are probably really an offshoot of the ancient Haihaya race. The kings of Chedi used a special era, according to which the year 1 was equivalent to 249–50 A. D.; and it is possible that the dynasty may have been established at that early date, but nothing substantial is known about it before the ninth century [1].

VI

Paramāras of Mālwā

cir. 800 A.D. Paramāra dynasty of Mālwā.

The Paramāra dynasty of Mālwā, the region north of the Narmadā, anciently known as the kingdom of Ujjain, is specially memorable by reason of its association with many eminent names in the history of later Sanskrit literature. The dynasty was founded by a chief named Upendra, or Krishnarāja, at the beginning of the ninth century, when so many ruling families attract notice for the first time, and lasted for about four centuries.

974–95 A.D. Rāja Munja.

The seventh Rāja, named Munja, who was famous for his learning and eloquence, was not only a patron of poets, but was himself a poet of no small reputation, and the anthologies include various compositions attributed to his pen. The authors Dhanamjaya, Dhanika, and Halāyudha were among the distinguished scholars who graced his court. His energies were not solely devoted to the peaceful pursuit of literature, and much of his time was spent in fighting with his neigh-

[1] For Kalachuri history see Cunningham, *Reports*, vols. ix, x, xxi; and many inscriptions in *Ep. Ind.* For the Hayobans Rājputs see Crooke, *Ethnographical Handbook* (Allāhābād, 1890), p. 156.

bours. Sixteen times the Chalukya king Taila II was defeated by him. The seventeenth attack *failed, and Munja*, who had crossed the Godāvarī, Taila's northern boundary, was defeated, captured, and executed about 995 A. D.[1]

The nephew of Munja, the famous Bhoja, ascended the throne of Dhārā, which was in those days the capital of Mālwā, about 1010 A. D., and reigned *gloriously* for more than forty years. Like his uncle, he cultivated with equal assiduity the arts of peace and war. Although his fights with the neighbouring powers, including one of the Muhammadan armies of Mahmūd of Ghaznī, are now forgotten, his fame as an enlightened patron of learning and a skilled author remains undimmed, and his name has become proverbial as that of the model king according to the Hindu standard. Works on astronomy, architecture, the art of poetry, and other subjects are credibly attributed to him, and there is no doubt that he was a prince, like Samudragupta, of very uncommon ability. 1010-53 A.D. Rāja *Bhoja.*

The great Bhōjpur lake, a beautiful sheet of water to the south-east of Bhopāl, covering an area of two hundred and fifty square miles, formed by massive embankments closing the outlets in a circle of hills, was his noblest monument, and continued to testify to the skill of his engineers until the fifteenth century, when the dam was cut by order of a Muhammadan king, and the water drained off. The bed of the lake is now a fertile plain intersected by the Indian Midland Railway[2]. Bhōjpur lake.

About 1053 A. D. this accomplished prince succumbed to an attack by the confederate kings of Gujarāt and Chedi; and the glory of his house departed[3]. His dynasty lasted Later history of Mālwā.

[1] Munja had an embarrassing variety of names—Vākpati (II), Utpalarāja, Amoghavarsha, Prithivivallabha, and Śrīvallabha. His accession took place in 974 A.D., and his death about twenty years later, between 994 and 997 (*Bühler*, in *Ep. Ind.* i, 222-8; Fleet, 'Dynasties of Kanarese Districts,' 2nd ed., p. 432, in *Bomb. Gazr.*, vol. i, part ii; Bhandarkar, 'Early Hist. of Dekkan,' ibid., p. 214).

[2] Malcolm, *Central India*, i, 25; Kincaid, *Ind. Ant.* xvii, pp. 350-2, with map of the bed of the lake.

[3] Bhoja Paramāra of Dhārā must not be confounded with the numerous distinct Rājas of the same name. Bhoja, a king of Kanauj late in the ninth century, was a specially notable personage.

as a purely local power until the beginning of the thirteenth century, when it was superseded by chiefs of the Tomara clan, who were in their turn followed by Chauhān Rājas[1], from whom the crown passed to Muhammadan kings in 1401. Akbar suppressed the local dynasty in 1569, and incorporated Mālwā in the Moghal empire.

VII

Pāla and Sena Dynasties of Bihār and Bengal

650–815 A.D. History of Bengal unknown.

Harsha, when at the height of his power, exercised a certain amount of control as suzerain over the whole of Bengal, even as far east as the distant kingdom of Kāmarūpa, or Assam, and seems to have possessed full sovereign authority over western and central Bengal. After his death, the local Rājas no doubt asserted their independence; but, except for the strange story of Arjuna and Wang-Hiuen-tse, related in the thirteenth chapter, no particulars are known concerning the history of Bengal during more than a century and a half.

cir. 815 A.D. Rise of the 'Pāla' dynasty.

Early in the ninth century (*cir.* 815 A. D.), approximately at the time when the Chandella, Paramāra, and other dynasties are first heard of, a chieftain named Gopāla became ruler of Bengal. Towards the close of his life he extended his power westwards over Magadha or Bihār, and is said to have reigned forty-five years. He was a pious Buddhist, and was credited with the foundation of a great monastery at his capital, the town of Bihār (Udandapura, or Otantapuri), which had taken the place of Pātaliputra, then in ruins. Inasmuch as the word *pāla* was an element in the personal names of the founder of the family and his successors, the dynasty is commonly and conveniently designated as that of the 'Pāla kings of Bengal.'

cir. 858–93. Devapāla; *cir.* 1010–60. Mahīpāla.

The third king, Devapāla (*cir.* 853–93 A. D.), is alleged to have conquered Kāmarūpa and Orissa. The ninth king, Mahīpāla, is known to have been on the throne in 1026 A. D.,

[1] Malcolm, *Central India*, i, 26.

and is believed to have reigned for fifty years, until about 1060. Like all the members of his dynasty, he was a devout Buddhist, and the revival of Buddhism in Tibet, effected in 1013 A. D. by Dharmapāla of Magadha and his three pupils, may be attributed to this king's missionary zeal[1].

At about the time of Mahīpāla's death, a Rāja, named Vijayasena, founded a rival dynasty in Bengal commonly called that of the 'Sena kings,' which seems to have wrested the eastern provinces for a time from the hands of the Pāla dynasty; the power of which was then much circumscribed. Gāngēyadeva of Chedi, as has been already mentioned, was recognized as the sovereign of Tirhūt in 1076 A. D. But his supremacy did not last long, and an independent local dynasty of northern Tirhūt was established at Simraon early in the thirteenth century. *cir.* 1060 A.D. The 'Sena' dynasty.

In Bihār and Bengal both 'Pālas' and 'Senas' were swept away by the torrent of Muhammadan invasion at the end of the twelfth century, when Kutb-ud-dīn's general, Muhammad, the son of Bakhtiyār, stormed Bihār in (A. H. 589) 1193 A.D., and surprised Nūdiah (*vulgo* Nuddea) in the following year. The name of the last Hindu ruler of Bihār is given by tradition as Indradyumna, who is supposed, but not proved, to have belonged to the Pāla line[2]. 1198 A.D. Indradyumna.

The Musalman general, who had already made his name a terror, by repeated plundering expeditions in Bihār, seized the capital by a daring stroke. The almost contemporary historian met one of the survivors of the attacking party in 1243 A. D., and learned from him that the fort of Bihār was seized by a party of only two hundred horsemen, who boldly rushed the postern gate and gained possession of the place. Great quantities of plunder were obtained, and the slaughter of the 'shaven-headed Brahmans,' that is to say, the Buddhist monks, was so thoroughly completed, that when the victor sought for some one capable of explaining the contents of the books in the libraries of the monasteries, not a living man could be found who was able to read them. 'It was 1193 A.D. Muhammadan conquest of Bihār.

[1] Sarat Chandra Dās, in *J. A. S. B.*, 1881, part 1, p. 236.
[2] Buchanan, *Eastern India*, ii, 26.

discovered,' we are told, 'that the whole fort and city was a place of study.'

Destruction of Buddhism.

This crushing blow, followed up, of course, by similar acts of violence, destroyed the vitality of Buddhism in its ancient home. No doubt, a few devout, though disheartened, adherents of the system lingered round the desecrated shrines for a few years longer; and even to this day traces of the religion once so proudly dominant may be discerned in the practices of obscure sects; but Buddhism as a popular religion in Bihār[1], its last abode in Upper India south of the Himalaya, was destroyed once and for all by the sword of a single Musalman adventurer. Many monks who escaped death fled to Tibet, Nepāl, and Southern India.

1194 A.D. Overthrow of the 'Sena' dynasty.

The overthrow of the 'Sena' dynasty was accomplished with equal, or even greater ease. The ruler of eastern Bengal in those days was an aged king, called Rāi Lakhmaniya by the Muhammadan writer, and was reputed to have occupied the throne for eighty years. The portents which had attended his birth had been justified by the monarch's exceptional personal qualities. His family, we are told, was respected by all the Rāis or chiefs of Hindustan, and he was considered to hold the rank of Khalīf (Caliph), or sovereign. Trustworthy persons affirmed that no one, great or small, ever suffered injustice at his hands, and his generosity was proverbial.

Nūdīah, the capital.

This much respected sovereign held his court at Nūdīah, situated in the upper delta of the Ganges, on the Bhāgīrathī river, about sixty miles north of the site of Calcutta. The town still gives its name to a British district, and is renowned as the seat of a Hindu college organized after the ancient manner.

Capture of Nūdīah.

The year after his facile conquest of Bihār, Muhammad the son of Bakhtiyār, equipped an army for the subjugation of Bengal. Riding in advance, he suddenly appeared before Nūdīah with a slender following of eighteen horsemen, and

[1] See papers by H. P. Çāstrī, 'Buddhism in Bengal since the Muhammadan Conquest'; and '*Çrī-dharma maṅgala*; a distant echo of the *Lalitavistara*' (*J. A. S. B.*, vol. lxiv, 1895, pp. 55–68).

boldly entered the city, the people supposing him to be a horsedealer. But when he reached the gate of the Rāi's palace, he drew his sword and attacked the unsuspecting household. The Rāi, who was at his dinner, was completely taken by surprise,

'and fled barefooted by the rear of the palace; and his whole treasure, and all his wives, maidservants, attendants, and women fell into the hands of the invader. Numerous elephants were taken, and such booty was obtained by the Muhammadans as is beyond all compute. When his (Muhammad's) army arrived, the whole city was brought under subjection, and he fixed his head quarters there.'

Lakhnauti, the Muhammadan capital.

Rāi Lakhmaniya fled to the shrine of Jagannāth (Juggernaut) in Orissa[1], where he died; and the conqueror presently destroyed the city of Nūdīah, and established the seat of his government at Lakhnautī. Mosques, colleges, and Muhammadan monasteries were endowed by him and his officers in all parts of the kingdom, and a great portion of the spoil was judiciously sent to his distant chief, Kutb-ud-dīn.

Dishoured end of the Hindu kingdoms.

Such was the dishonoured end of the last Hindu kingdoms of Bengal and Bihār, which would have made a better fight for life if they had deserved to exist[2]. The administration of the aged Lakhmaniya must have been hopelessly inefficient to permit a foreign army to march unobserved across Bengal, and to allow of the surprise of the palace by an insignificant party of eighteen horsemen.

Era of Lakshmana-sena.

Notwithstanding the manifest rottenness of their system of government, the 'Sena' kings were sufficiently conceited to establish a special era of their own, which they called by the name of Lakshmana-sena. The first current year, according to this computation, corresponded with 1119-20 A.D.; and the epoch was apparently the date of either the accession or coronation of Lakshmana-sena, who seems to have been identical with the aged Rāi Lakhmaniya of the Muhammadan

[1] Dowson's *Elliot*, ii, 309 note, citing Stewart's *History of Bengal*. The name in the *Tabakāt-i-Nāṣiri* is read as Sanknāth.

[2] As a petty local dynasty in the extreme east of Bengal the 'Senas' lasted for four generations longer, in subordination to the Muhammadan rulers of the province.

historians. One form of the tradition represents this king as having come to the throne in 510 A. H., equivalent to 1116–17 A.D., just eighty lunar years previous to the easy victory of the Muslim invader, and the era was invented presumably to mark the date of Lakshmana-sena's coronation in October, 1119 A.D.[1]

[1] For the history of the 'Pāla' and 'Sena' kings, which is very imperfectly known, see Schiefner's *Tāranāth*; Cunningham, *Reports*, vols. iii, xi, xv; Blochmann in *J. A. S. B.*, vol. xliv, part i, p. 275; and Raverty's reply, ibid., vol. xlv, p. 325. Major Raverty had the better of the controversy, and has been followed in the text. Dr. Hoernle's article 'The Pālas of Bengal,' in *Ind. Ant.* xiv, 162, is also of value. The true date of the Lakshmana-sena era has been fixed by Prof. Kielhorn, who gives a list of inscriptions dated in that era in *Ep. Ind.*, vol. v, appendix, Nos. 576–8. For the Sena dynasty, the papers of Nagendranātha Vasu in *J. A. S. B.*, vol. lxv (1896), part i, pp. 6–38, give much information, discussed from an independent point of view.

Readers who desire to study the subject of the mediaeval dynasties more in detail will find dynastic lists and copious references in Miss Duff's most useful book, *The Chronology of India* (Constable, 1899). The minor dynasties have not been noticed in the text.

CHAPTER XV

THE KINGDOMS OF THE DECCAN

The Deccan.

THE term Deccan, a convenient and familiar corruption of the Sanskrit word meaning the South, may be, and sometimes is, extended so as to cover the whole of India south of the Narmadā; but is more usually understood as designating a more limited territory, in which Malabar and the Tamil countries of the extreme south are not included. Thus limited, the term connotes the whole region occupied by the Telugu-speaking populations, as well as Mahārāshtra, or the Marāthā country. With reference to modern political divisions, the greater part of the Deccan in this restricted sense is occupied by the territories of the Nizam of Hyderabad.

Physically, the country is for the most part a hot, hilly tableland, watered by two great rivers, the Godāvarī and the Krishnā (Kistna), the latter of which receives on the south an important affluent, the Tungabhadrā.

230 to 550 A.D. Blank in history.

In this region the dominant power for four centuries and a half, up to about 230 A. D., was the Andhra, the history of which has been discussed in Chapter VIII of this work. For some three centuries after the extinction of the Andhra dynasty, 'we have,' as remarked by Professor Bhandarkar, 'no specific information about the dynasties that ruled over the country'; but there is reason to believe that the western territory, or Mahārāshtra, was governed by princes belonging to the Rāshtrakūta, or Ratta, clan; which long afterwards, in the middle of the eighth century, became for a time the leading power of the Deccan.

Rise of the Chalukyas.

Practically the political history of the Deccan begins in the middle of the sixth century with the rise of the Chalukya dynasty. The Chalukyas appear to have been a race of Rājpūts

from the north, who imposed their rule upon the Dravidian inhabitants of the Deccan tableland, which had already been largely influenced by the Aryan ideas of the northerners before the appearance of the Chalukyas on the scene [1].

550 A.D. Pulikēsin I.

The dynasty was founded by a chieftain named Pulikēsin I, who made himself master of the town of Vātāpi, the modern Bādāmi in the Bijāpur District, about 550 A. D., and established a principality of modest dimensions. He aimed, however, at more extended power, and is said to have asserted his claim to a paramount position by celebrating an *aśvamedha*, or horse-sacrifice.

Kīrttivarman and Mangalēśa.

His sons, Kīrttivarman and Mangalēsa, extended the possessions of the family both eastward and westward. The clans more or less completely subjugated by the former include the Mauryas of the Konkan—the strip of coast between the Western Ghāts and the sea—who claimed descent from the ancient imperial Maurya dynasty.

608 A.D. Pulikēsin II.

The succession to Mangalēsa was disputed between his son and one of the sons of Kīrttivarman. The latter, having overcome his rival, ascended the throne of Vātāpi as Pulikēsin II in 608 A. D., and was formally crowned in the following year. For the space of twenty years or more this able prince devoted himself to a career of aggression directed against all the neighbouring states. On the west and north, the kings of Lāta, or Southern Gujarāt; Gurjara, or Northern Gujarāt and Rājputāna; Mālwā; and the Mauryas of the Konkan felt the weight of Pulikēsin's arm.

609 A.D. Conquest of Vengī.

In the east he drove the Pallavas from Vengī, between the Krishnā and Godāvarī, and established his brother Kubja Vishnuvardhana there as viceroy in 609 A.D. A few years later, about 620 A.D., while Pulikēsin was fully occupied by the war with Harsha of Kanauj, this prince set up as an independent sovereign, and founded the line of the Eastern Chalukyas.

[1] Except as otherwise stated, this chapter is based upon the second editions of Dr. Fleet's 'Dynasties of the Kanarese Districts' and Prof. Bhandarkar's 'Early History of the Dekkan,' in *Bombay Gazetteer*, vol. i, part ii. Full references to original documents will be found in both works. The names of Pulikēsin and many other persons mentioned have numerous variants or equivalents.

Southern wars.

All the southern kingdoms, the Chōla, Pāndya, and Kerala, as well as the Pallava, were forced into conflict with the ambitious king of Vātāpi, who was undoubtedly the most powerful monarch to the south of the Narmadā in 630 A. D.

620 A. D. Repulse of Harsha.

Ten years before that date he had successfully repelled the attack on his dominions led in person by Harsha, the lord paramount of the north, who aspired to the sovereignty of all India; but was foiled by the watchfulness and military skill of Pulikēsin, who successfully maintained the line of the Narmadā as the frontier between the southern and northern empires [1].

625 A. D. Intercourse with Persia.

The fame of the king of the Deccan spread beyond the limits of India, and reached the ears of Khusrū II, king of Persia, who, in the thirty-sixth year of his reign, 625-6 A. D., received a complimentary embassy from Pulikēsin [2]. The courtesy was reciprocated by a return embassy sent from Persia, which was received with due honour at the Indian court. A large fresco painting in Cave No. 1 at Ajantā, although unhappily mutilated, is still easily recognizable as a vivid representation of the ceremonial attending the presentation of their credentials by the Persian envoys.

Ajantā school of painting.

This picture, in addition to its interest as a contemporary record of unusual political relations between India and Persia, is of the highest value as a landmark in the history of art. It not only fixes the date of some of the most important paintings at Ajantā, and so establishes a standard by which the date of others can be judged; but also proves, or goes a long way towards proving, that the Ajantā school of pictorial art was derived directly from Persia, and ultimately from Greece.

640 A. D. Visit of Hiuen Tsang.

The wonderful caves in the Ajantā valley were duly admired by Hiuen Tsang, who visited the court of Pulikēsin II, probably in the year 640 A. D. The king's

[1] *Ante*, p. 288.

[2] The authority is the Muhammadan historian Tabari, as translated and quoted in Mr. Fergusson's paper in *J. R. A. S.*, and Burgess's 'Notes on the Buddha Rock Temples of Ajantā' (*Arch. S. W. I.*, No. 9, Bombay, 1879), pp. 90-2. For the frescoes see Plate IV of that work, and Plates II, III, IV in *J. A. S. B.*, part i, vol. xlvii (1878); or the India Office atlas of the Ajantā paintings.

head quarters at that time were not at Vātāpi, but at another city, which has been identified for good reasons with Nāsik. The pilgrim was profoundly impressed by the military power of Pulikēsin, who was obeyed by his numerous subjects with 'perfect submission.'

642 A.D. Defeat of Pulikēśin by the Pallavas.

But his prosperity was not destined to last much longer. In 642 A. D., the long-continued war, which, since the year 609 A. D., had been generally disastrous to the Pallavas of Kānchī, took a new turn, and brought ruin and death upon Pulikēsin. The Pallava king took and plundered his capital, and presumably put him to death; and for thirteen years the Chalukya power, which Pulikēsin had laboured so hard to exalt, was in abeyance; while the Pallavas dominated Southern India.

655 A.D. Vikramāditya I.

In 655 A.D. Vikramāditya I, a son of Pulikēsin, restored the fallen fortunes of his family, inflicting a severe defeat upon the Pallavas, whose strongly fortified capital, Kānchī, was captured. The struggle with the southern power long continued, and victory inclined now to one side, and now to the other. During this reign a branch of the Chalukya dynasty succeeded in establishing itself in Gujarāt, where in the next century it offered vigorous opposition to the Arabs.

740 A.D. Vikramāditya II.

The main feature of the succeeding reigns was the never-ending conflict with the Pallavas, whose capital was again taken by Vikramāditya II about 740 A.D.

circ. 750 A.D. Rāshtrakūta conquest.

In the middle of the eighth century, Dantidurga, a chieftain of the ancient Rāshtrakūta family, fought his way to the front, and overthrew Kīrttivarman II Chalukya. The main branch of the Chalukyas now became extinct, and the sovereignty of the Deccan passed to the Rāshtrakūtas, in whose hands it remained for two centuries and a quarter.

750-750 A.D. State of religion.

During the two centuries of the rule of the early Chalukya dynasty of Vātāpi, great changes in the religious state of the country were in progress. Buddhism, although still influential, and supported by a large section of the population, was slowly declining, and suffering gradual supersession by its rivals, Jainism and Brahmanical Hinduism. The sacrificial form of the Hindu religion received special attention,

and was made the subject of a multitude of formal treatises. The Purānic forms of Hinduism also grew in popularity; and everywhere elaborate temples dedicated to Vishnu, Siva, or other members of the Purānic pantheon, were erected; which, even in their ruins, form magnificent memorials of the kings of this period. The orthodox Hindus borrowed from their Buddhist rivals the practice of excavating cave-temples; and one of the earliest Hindu works of this class is that made in honour of Vishnu by Mangalēsa Chalūkya, at the close of the sixth century. Jainism was specially popular in the Southern Marāthā country.

Dantidurga Rāshtrakūta, after his occupation of Vātāpi, effected other conquests; but, becoming unpopular, was deposed by his uncle, Krishna I, who completed the establishment of Rāshtrakūta supremacy over the dominions formerly held by the Chalukyas. A branch of his family founded a principality in Gujarāt. *cir.* 760 A.D. Krishna I

The reign of Krishna I is memorable for the execution of the most marvellous architectural freak in India, the Kailāsa temple at Elūra (Ellora), which is by far the most extensive and sumptuous of the rock-cut shrines. It has been fully described and illustrated by many writers, among whom Dr. Burgess and Mr. Fergusson possess most authority[1]. Kailāsa temple.

Krishna I was succeeded by his son Dhruva, an able and warlike prince, who continued with success the aggressive wars so dear to the heart of an Indian Rāja. *cir.* 770 A.D. Dhruva

Govinda III, son of Dhruva, may justly claim to be the most remarkable prince of his vigorous dynasty. He transferred his capital from Nāsik to Mānyakheta, generally identified with Mālkhēd in the Nizam's dominions[2], and extended his power from the Vindhya mountains and Mālwā on the north to Kānchī on the south; while his direct rule was carried at least as far as the Tungabhadrā. He created his brother viceroy of Lāta, or Southern Gujarāt. 780–815 A.D. Govinda III.

[1] *Cave Temples* and *Arch. S. W. I.*, vol. v. The correct early form of the name is either Vellūra or Elāpura.

[2] Mr. Rea doubts this identification, because there are no ancient remains at Mālkhēd; N. lat. 17° 10′, E. long. 77° 13′.

814–77 A.D. Amōghavarsha; Jain progress.

The long reign of the next king, Amōghavarsha, who occupied the throne for at least sixty-two years, was largely spent in constant wars with the Eastern Chalukya Rājas of Vengī. The Digambara, or naked, sect of the Jains was liberally patronized by this prince. The rapid progress made by Digambara Jainism late in the ninth, and early in the tenth century, under the guidance of various notable leaders, including Jinasena and Gunabhadra, who enjoyed the favour of more than one monarch, had much to do with the marked decay of Buddhism; which daily lost ground, until it finally disappeared from the Deccan in the twelfth century.

949 A.D. Chola king killed.

The war with the Cholas in the reign of Krishna III, Rāshtrakūta, was remarkable for the death of the Chola king on the field of battle in 949 A.D. Much bitterness was introduced into the wars of this period by the hostility between the rival religions, Jainism and orthodox Hinduism.

973 A.D. Restoration of the Chalukyas.

The last of the Rāshtrakūta kings was Kakka II, who was overthrown in 973 A.D. by Taila II, a scion of the old Chalukya stock, who restored the family of his ancestors to its former glory, and founded the dynasty known as that of the Chalukyas of Kalyāni; which lasted, like that which it followed, for nearly two centuries and a quarter. The impression made upon their contemporaries by the Rāshtrakūtas, the 'Balharās,' or Vallabha Rāis, of Arab historians, was evidently considerable, and was justified by the achievements of their period. Although the art displayed at Ellora is not of the highest kind, the Kailāsa temple is one of the wonders of the world, a work of which any nation might be proud, and an honour to the king under whose patronage it was executed. Many other temples were the outcome of the royal munificence, and literature of the type then in fashion was liberally encouraged.

[illegible] A.D. Execution of Munja.

Taila, the restorer of the Chalukya name, reigned for twenty-four years, and during that time succeeded in recovering all the ancient territory of his race, with the exception of the Gujarāt province. Much of his time was spent in fighting Munja, the Paramāra Rāja of Dhārā, who claimed the victory in sixteen conflicts. But towards the close of his

reign Taila enjoyed the luxury of revenge. His enemy, having crossed the Godāvarī, which then formed the boundary between the two kingdoms, was defeated, taken captive, and for a time treated with the courtesy due to his rank. But an attempt to escape was visited with cruel indignities, the captive Rāja being forced to beg from door to door, and ultimately beheaded. These events may be dated in 995 A.D.[1]

Two years later Taila died, and transmitted the crown to his son Satyāsraya, during whose reign the Chalukya kingdom suffered severely from invasion by the Chola king, Rājarāja the Great, who overran the country with a vast host, said to number nine hundred thousand men, pillaging and slaughtering in so merciless a fashion that even the women, children, and Brahmans were not spared. *cir.* 1000 A.D. Invasion by Rājarāja Chola.

In 1059 A.D., Somesvara I, who was called Āhavamalla, fought a battle at Koppam in Mysore, in which Rājādhirāja, the then reigning Chola king, lost his life. Somesvara also claims the honour of having stormed both Dhārā in Mālwā and Kānchī in the south, and of having defeated Karna, the valiant king of Chedi. 1059 A.D. Death of Rājādhirāja Chola.

In 1068 A.D., Somesvara being seized by an incurable fever, put an end to his sufferings by drowning himself in the Tungabhadrā river, while reciting his faith in Siva. Suicide in such circumstances is authorized by Hindu custom, and more than one instance is on record of Rājas having terminated their existence in a similar manner. 1068 A.D. Suicide of Someśvara Chalukya.

Vikramāditya VI, or Vikramānka, the hero of Bilhana's historical poem, who came to the throne in 1076 A.D., reigned for half a century in tolerable, though not unbroken, peace. He is recorded to have captured Kānchī, and late in his reign was engaged in a serious struggle with Vishnu, the Hoysala king of Dōrasamudra in Mysore. Vikramānka considered his achievements sufficiently notable to justify him in establishing a new era, running from 1076 A.D., called after his name, but it never came into general use. His capital Kalyāna, probably the modern Kalyāni in the Nizam's dominions, was 1076 to 1126 A.D. Reign of Vikramāṅka.

[1] *Ante*, p. 317.

the residence of the celebrated jurist Vijnānēsvara, author of the *Mitāksharā*, the chief authority on Hindu law outside of Bengal.

1156 A.D. Usurpation of Bijjala.

After the death of Vikramānka, the Chalukya power declined; and in the course of the years 1156–62 A.D., during the reign of Taila III, the commander-in-chief, Bijjala, or Vijjana, Kalachurya, revolted and obtained possession of the kingdom, which was held by him and his sons until 1183 A.D., when the Chalukya prince, Somesvara IV, succeeded in recovering a portion of his ancestral dominions. But he was not strong enough to resist the attacks of encroaching neighbours; and in the course of a few years the greater part of his kingdom had been absorbed by the Yādavas of Devagiri on the west, and the Hoysalas of Dōrasamudra on the south. The end of the Chalukya dynasty of Kalyāna may be dated in 1190 A.D., after which time the Rājas of the line ranked merely as petty chiefs.

1190 A.D. *End of* Chalukya dynasty.

1167 A.D. The Lingāyat sect.

The brief intrusive reign of Bijjala, the usurping rebel, was marked by a religious revolution effected by a revival of the cult of Siva and the foundation of a new sect, the Vīra Saivas, or Lingāyats, which is a power to this day. Bijjala was a Jain; and, according to one version of the legend, he wantonly blinded two holy men of the Lingāyat sect, and was assassinated in consequence in the year 1167 A.D. The blood of the saints proved, as usual, to be the seed of the church, which had been founded by Basava, the Brahman minister of Bijjala. But in other legends the tale is told quite differently, and the truth of the matter seems to be past finding out. There is, however, no doubt that the rise of the Lingāyats dates from the time of Bijjala. The members of the sect, who are especially numerous in the Kanarese districts, worship Siva in his phallic form, reject the authority of the Vedas, and cherish an intense aversion to Brahmans, notwithstanding the fact that the founder of their religion was himself a Brahman.

Decay of Jainism and Buddhism.

The growth of this new sect, which secured numerous adherents among the trading classes, up to that time the main strength of both Buddhism and Jainism, checked the

progress of the latter religion, and drove another nail into the coffin of Buddhism, the existence of which in the Deccan cannot be traced later than the first half of the twelfth century.

The Hoysala dynasty of Dōrasamudra.

During the twelfth and thirteenth centuries, chiefs belonging to a family or clan named Hoysala attained considerable power in the Mysore country. The first notable prince of this line was Vishnu, or Bittiga (1117 A. D.), who established his capital at Dōrasamudra, the modern Halebīd, famous for the fine temple which excited Mr. Fergusson's enthusiastic admiration[1]. During Vishnu's reign the Jain religion enjoyed high favour under the protection of his minister Gangarāja, and the Jain temples, which had been destroyed by the orthodox Chola invaders, were restored. Vishnu boasts in his records of numerous conquests, and claims to have defeated the Rājas of the Chola, Pāndya, and Chera kingdoms in the south. About the year 1223 A. D., one of his successors, Narasimha II, who was then in alliance with the Cholas, actually occupied Trichinopoly[2].

1191 A.D. Vīra-Ballāla.

Vīra-Ballāla was so proud of having defeated the Yādavas of Devagiri, whose kingdom lay to the north, in 1191–2 A. D., that he founded an era called Virōdhikrit to commemorate the event.

1310 A.D. End of Hoysala dynasty.

The dynasty lasted until 1310 A. D., when the Muhammadan generals, Malik Kāfur and Khwāja Hājī entered the Hoysala kingdom, laid it waste, captured the reigning Rāja, and despoiled his capital, which was finally destroyed by a Muslim force in 1327 A. D.

Yādava dynasty of Devagiri.

The Yādava kings of Devagiri who have been mentioned were descendants of feudatory nobles of the Chalukya kingdom. The territory which they acquired, lying between Devagiri (Daulatābād) and Nāsik, was known as Sevana. The first of the Yādava line to attain a position of importance was Bhillama, who was killed in battle by the Hoysala chief in 1191 A. D.

[1] Fergusson and Meadows Taylor, *Architecture in Dharwār and Mysore*, atlas folio (Murray, 1866).

[2] *Ep. Ind.* vii, 162.

1210 A.D. Rāja Singhana.

The most powerful Rāja was Singhana (*acc.* 1210 A. D.), who invaded Gujarāt and other countries, and established a short-lived kingdom almost rivalling in extent the realms of the Chalukyas and Rāshtrakūtas.

1294 A.D. Attack by Sultan Alā-ud-dīn.

The dynasty, like that of the Hoysalas, was destroyed by the Muhammadans. When Alā-ud-dīn, Sultan of Delhi, crossed the Narmadā, the northern frontier of the Yādava kingdom, in 1294, the reigning Rāja, Rāmachandra, was obliged to surrender, and to ransom his life by payment of an enormous amount of treasure, which is said to have included six hundred *maunds* of pearls, two *maunds* of diamonds, rubies, emeralds, and sapphires, and so forth.

1309 A.D. Malik Kāfūr.

When the Sultan's incursion was repeated by Malik Kāfūr in 1309 A.D., Rāmachandra again refrained from opposition, and submitted to the invader. He was the last independent Hindu sovereign of the Deccan.

1318 A.D. End of Yādava dynasty.

After his death, his son-in-law, Harapāla, stirred up a revolt against the foreigners in 1318, but, being defeated, was flayed alive and decapitated. Thus miserably ended the Yādava line.

Hemādri.

The celebrated Sanskrit writer, Hemādri, popularly known as Hemādpant, flourished during the reigns of Rāmachandra and his predecessor, Mahādeva. He devoted himself chiefly to the reduction to a system of Hindu religious practices and observances, and with this object compiled important works upon Hindu sacred law. He is said to have introduced a form of current script, the Modī, from Ceylon; and has given a valuable historical sketch of his patron's dynasty in the introduction to one of his books.

CHAPTER XVI

THE KINGDOMS OF THE SOUTH

SECTION I

The 'Three Kingdoms'

ANCIENT tradition recognizes the 'Kingdoms of the South' as three—the Pāndya, the Chola, and the Chera; supposed to have been founded by three brothers, who were born and brought up at Korkai, the earliest Pāndya capital, situated at the mouth of the Tāmrāparni river in the Tinnevelly District. The three kingdoms.

Of these three the Pāndya kingdom occupied the extremity of the peninsula, south of Pudukottai; the Chola kingdom extended northwards to Nellore; while the Chera kingdom lay to the west, and included the Malabar coast.

In the third century B. C., the Chola and Pāndya realms were well known to Asoka; but in lieu of the Chera state he specifies two kingdoms, those of Kerala and Satiyaputra. The former of these is undoubtedly the Malabar coast south of the Chandragiri river; the latter should probably be identified with the tract on the same coast to the north of that river, of which Mangalore is the centre, and in which the Tulu tongue, one of the Dravidian languages, is spoken. In the Kerala of Asoka, which may be regarded as synonymous with the Chera of tradition, the prevailing language is Malayālam. The Chola and Pāndya kingdoms both belong to the Tamil-speaking region. Thus all the kingdoms of the south were occupied by races speaking Dravidian languages, who are themselves generally spoken of as Dravidians. Four kingdoms in Asoka's time.

No Aryan language had penetrated into those kingdoms, which lived their own life, completely secluded from Northern Isolation of the south.

India, and in touch with the outer world only through the medium of maritime commerce, which had been conducted with success from very early times. The pearls of the Gulf of Manār, the beryls of Coimbatore, and the pepper of Malabar were not to be had elsewhere, and were eagerly sought by foreign merchants, probably as early as the seventh or eighth century before Christ.

Ancient history irretrievably lost.

But the ancient political history of Southern India is irretrievably lost, and the materials for tracing the development of the high degree of civilization unquestionably attained by the Dravidian races are lamentably scanty. Nor is it possible to define with any accuracy the time when Aryan ideas and the religion of the Brahmans penetrated to the kingdoms of the south, although there are reasons for assuming that 500 B.C. may be taken as a mean date.

Introduction of Buddhism.

The missionaries of Asoka introduced Buddhism, and his brother Mahendra built a monastery in the Chola country[1]; but whether or not they found any form of the Brahman religion in possession it is impossible to say. The oldest known inscriptions from the south are not earlier than the second century A. D., four centuries after Asoka.

Jainism.

The Jain religion found great favour in the southern countries, but how or when it was introduced from the north, there is no good evidence to show. The Jain inscriptions and monuments are all of late date.

Modernity of inscriptions.

The mass of extant inscriptions in Southern India almost surpasses belief. Thousands are known, many of which attain portentous length; but the comparative modernity of almost all is most disappointing to the student eager to unlock the mysteries of the long-forgotten past. From the tenth century A. D. onwards the crowd of inscriptions is bewildering in its numbers and extent; but for earlier times the supply is extremely limited; and not one of really ancient date is known.

[1] Beal, *Records*, ii, 231. Mr. Sewell notes that Kumbakonam in the Tanjore District is one of the oldest towns in Southern India, and was one of the chief cities of the Cholas (*Lists*, ii, 274). It may possibly have been the most ancient capital. For Mahendra, see *ante*, p. 166.

The historical period therefore begins much later in the south than in the north; and it is quite impossible to carry back the story of the south, like that of the north, to 600 B.C.

As will appear in the following pages, the orderly history of the Chola and Pāndya dynasties does not commence until the ninth and tenth centuries A.D. respectively, although both kingdoms existed in Asoka's time.

Pallava history the most ancient.

The earliest dynastic annals are those of the Pallavas, which begin in the second century A.D. The Pallava realm is not included in the three traditional 'kingdoms of the south'; the reason apparently being that the Pallavas were an intrusive foreign, non-Dravidian race, which lorded it over the ancient territorial Dravidian kingdoms in varying degrees from time to time[1].

With these preliminary explanations I proceed to offer a brief summary of the imperfectly known history of the 'kingdoms of the south,' and of their sometime lords, the mysterious Pallavas.

SECTION II

The Pāndya, Chera, Kerala, and Satiyaputra Kingdoms

Traditional limits of Pāndya country.

The Pāndya country, as defined by tradition, extended north and south from the Southern Vellāru river (Pudukottai) to Cape Comorin, and east and west from the sea to the 'great highway,' the Achchankōvil Pass leading into Kerala or Travancore; and was thus nearly co-extensive with the present Districts of Madura and Tinnevelly[2].

The 'five Pāndyas.'

The kingdom was ordinarily divided into five principalities, known as the 'five Pāndyas.' The capital of the premier chief was in early days at Korkai on the Tāmrāparni river in Tinnevelly, and in later times was moved to Madura, also

[1] The foreign, northern origin of the Pallavas, if it be a fact, helps to explain Hiuen Tsang's puzzling remark about the people of Kāñchī, that 'in respect of their language and written characters, they differ but little from those of Mid-India' (Beal, *Records*, ii, 229). Apparently the books of the Kāñchī monks were in Sanskrit, not Tamil.

[2] *Ind. Ant.* xxii, 62. In this article Mr. V. Venkayya has collected most of the notices of the Pāndya kingdom.

called Kūdal. The exact positions of the minor principalities have not been ascertained.

Korkai, Κόλχοι.

Korkai, or Kolkai, the Greek Κόλχοι, now an insignificant village, was once a great city, and is indicated by all native traditions as the cradle of South Indian civilization, the home of the mythical three brothers, who were supposed to have founded the Pāndya, Chera, and Chola kingdoms. In the days of its glory the city was a seaport, the head quarters of the pearl trade, which constituted the special source of wealth enjoyed by the Pāndya kings. In the course of time, the silting up of the delta rendered Korkai inaccessible to ships, and the city gradually decayed, like the Cinque Ports in England.

Kāyal (Coel).

Its commercial business was transferred to the new port, Kāyal, which was founded three miles lower down the river, and continued to be for many centuries one of the greatest marts of the east. Here Marco Polo landed in the thirteenth century, and was much impressed by the wealth and magnificence of prince and people. But the same process which had ruined Korkai caused the abandonment of Kāyal, and compelled the Portuguese to remove their trade to Tuticorin, where a sheltered roadstead, free from deposits of silt, offered superior convenience. The site of Kāyal is now occupied by the huts of a few Muhammadans and native Christian fishermen [1].

Cognizance of Korkai kings.

The special crest or cognizance of the Pāndya princes of Korkai was the battle-axe, often associated with the elephant. The earliest coins of Korkai may be anterior to the Christian era, and the numismatic series of that mint extends up to, perhaps, 700 A. D.[2]

Madura.

Madura, which was regarded in later times as the Pāndya capital, and the central seat of Tamil literature and learning, is also of high antiquity, and probably coexisted with Korkai from a very early date. The kings of Madura adopted a fish, or a pair of fishes, as the family crest [3].

[1] Bishop Caldwell, in *Ind. Ant.* vi. 80–3, 279.
[2] Loventhal, *The Coins of Tinnevelly* (Madras, 1888), p. 9.
[3] Plate of coins, Fig. 14.

No continuous history of the Pāndya dynasties prior to the twelfth century can be written. The long lists of kings preserved in Tamil literature, amounting to seventy-seven in some works, are absolutely useless for historical purposes[1]; and the inscriptions of the dynasty are all of late date. The scraps of information concerning early times are exceedingly meagre. The most ancient mention of the name Pāndya is found in the commentary of the grammarian Katyāyana, who may be assigned to the fourth century B.C.[2] In Aśoka's time the Pāndya kingdom was independent, and lay altogether outside the limits of the northern empire, which extended to about the latitude of Madras.

Early notices of Pāndya kingdom.

A Pāndya king sent an embassy to Augustus Caesar[3]; and the pearl fishery in his dominions was well known to the Greeks and Romans of the first century A.D. Pliny was aware that the king resided at Madura in the interior[4]. Roman copper coins of the smallest value have been found in such numbers at Madura as to suggest that a Roman colony was settled at that place. They come down to the time of Arcadius and Honorius (400 A.D.)[5].

Relations with Rome.

Roman gold coins of the early empire have been discovered in such large quantities in Southern India that it is apparent that they served for the gold currency of the peninsula, as the English sovereign now does in many foreign countries. Five cooly loads of *aurei* were found in 1851 near Cannanore on the Malabar coast, mostly belonging to the mintage of Tiberius and Nero; and many other large hoards of Roman coins, gold, silver, and copper, have been discovered in various localities from time to time.

Roman gold currency.

It is, therefore, certain that the Pāndya state, during the early centuries of the Christian era, shared along with the

Commerce.

[1] Elliot, *Coins of Southern India*, pp. 121, 128.

[2] Bhandārkar, 'Early History of the Dekkan,' 2nd ed. in *Bombay Gaz.*, vol. i, p. 339. I accept the view of Professors Goldstücker and Bhandārkar concerning the antiquity of Pāṇini and Katyāyana, as necessarily resulting from the ascertained date of Patañjali, 140 B.C.

[3] *Strabo*, bk. xv, ch. 2, sec. 4.

[4] Pliny, *Hist. Nat.*, bk. vi, ch. 23 (26).

[5] Thurston, *Catal. of Coins in Madras Museum*, No. 2, p. 23. This work contains notices of all the finds of Roman coins up to 1888.

Chera kingdom of Malabar a very lucrative trade with the Roman empire; and was in exclusive possession of the much-prized pearl fishery, which had its head quarters first at Korkai, and afterwards at Kāyal.

Hiuen Tsang.

From the fifth century onwards, occasional references to the Pāndya dynasty and country are met with in literature and inscriptions; but no materials exist upon which a dynastic history could be based earlier than the twelfth century. When Hiuen Tsang visited the South in 640 A. D., and stayed at Kānchī, the southern limit of his travels, he ascertained that the inhabitants of the region called by him Malakottai[1], which was equivalent to the Pāndya state and the Malabar coast, with a portion of the traditional Chola country, were reputed to care little for learning, being wholy immersed in commercial pursuits. In ancient times many Buddhist monasteries had existed, but these were in ruins at the time of his visit, only the bare walls remaining; and the followers of the religion of Gautama were very few; while the country was studded with hundreds of Brahmanical temples, and the adherents of the Jain sect were numerous[2].

circ. 920 A. D. Rājasimha.

The most ancient Pāndya king to whom an approximate date can be assigned is Rājasimha, the contemporary of Parāntaka I, Chola (907–47 A. D.), who claims to have defeated his southern neighbour, and 'destroyed' Madura. A great-grandson of the same Chola king fought with a Pāndya Rāja bearing the name of Vīra, which frequently recurs on the coins and in the traditional lists[3]. The fact that many names or titles, Sundara, Vīra, Kulasekhara, and others, recur over and over again causes special difficulty in attempts to construct the Pāndya dynastic list.

1000 A. D. Chola conquest.

The Pāndya state, in common with the other kingdoms of the South, undoubtedly was reduced to a condition of tributary dependence by Rājarāja the Great about the year 1000, and continued to be more or less under Chola control for a century and a half, or a little longer; although, of course,

[1] Mo-lo-kiu-cha in Chinese. *Ant.* xviii, 239.
[2] Beal, *Records*, ii, 228–30; *Ind.* [3] *Ind. Ant.* xxii, 60.

the local administration remained in the hands of the native Rājas.

Persecution of Jains.

The Jain religion, which was popular in the days of Hiuen Tsang in the seventh century, and had continued to enjoy the favour of the Pāndya kings, was odious to their Chola overlords, who were strict adherents of Siva. A credible tradition affirms that, apparently at some time in the eleventh century, the Chola aversion to the religion of the naked saints was the cause of a terrible persecution. A Pāndya king named Sundara was married, it is said, to a Chola princess, sister of king Rājendra, and was converted from Jainism to the Saiva faith by his consort. King Sundara is alleged to have displayed even more than the proverbial zeal of a convert, and to have persecuted his late co-religionists, who refused to apostatize, with the most savage cruelty, inflicting on no less than eight thousand innocent persons a horrible death by impalement. Certain unpublished sculptures on the walls of a temple at Trivatūr in Arcot are believed to record these executions, and are appealed to as confirmation of the tradition [1].

Later dynastic history.

The long duration of Chola supremacy suffices to explain in large measure the lack of early Pāndya inscriptions. The series does not begin until near the end of the twelfth century, but, after that time, the records are so numerous that Professor Kielhorn has been able to calculate the exact dates of forty-three according to the Christian era, and so to construct a dynastic list which seems to be almost complete for the thirteenth century [2]. The dynasty can be traced, with some breaks, up to the middle of the sixteenth century; but it lost most of its political importance after the sack of Madura by Malik Kāfūr's Muhammadan host in 1310 A.D. [3]

[1] *Coins of Southern India*, p. 126. The exact date of the persecution cannot be determined, because Sundara was a common name in the Pāndya royal family, and there was more than one Rājendra Chola. Another version of the story from the *Periyapurānam*, which calls the Pāndya king Nedumāran, will be found in *Ind. Ant.* xxii. 63. These southern Rājas usually had many names.

[2] *Ep. Ind.* vi, 301, 314; vii, 10, 17.

[3] *Coins of Southern India*, p. 123.

The maritime commerce of the kingdom, however, continued to exist on a considerable scale to a much later date.

cir. 1175 A. D. Sinhalese invasion.

The most conspicuous event in the political history of the Pāndya kingdom is the invasion of the Sinhalese armies under the command of two generals of Parākrama-bahu, king of Ceylon, which occurred about 1175 A. D. Two detailed accounts of this incident, written from different points of view, are extant. The story, as told in the island chronicle, the *Mahāvaṁsa*, naturally represents the victorious career of the invaders as unbroken by defeat; but the rival account, preserved in a long Chola inscription at Arpakkam, near Kāñchī, which is the more trustworthy, proves that the invading army, having gained considerable success at first, was ultimately obliged to retire in consequence of the vigorous resistance of a coalition of the southern princes. The occasion of the Sinhalese intervention was a disputed succession to the Pāndya throne of Madura, contested by claimants bearing the oft-recurring names of Vīra and Sundara[1].

Satiya-putra kingdom.

Very little can be said about the south-western kingdoms, known as Chera, Kerala, and Satiyaputra. The last-named is mentioned by Asoka only, and its exact position is unknown. But it must have adjoined Kerala; and since the Chandragiri river has always been regarded as the northern boundary of that province, the Satiyaputra kingdom should probably be identified with that portion of the Konkans—or lowlands between the Western Ghāts and the sea—where the Tulu language is spoken, and of which Mangalōre is the centre.

Kerala; Karūr.

The name of Kerala is still well remembered, and there is no doubt that the kingdom so called was equivalent to the Southern Konkans, or Malabar coast. The ancient capital was Vanji, also named Karūr, or Karuvūr, the Κάρουρα of Ptolemy, situated close to Cranganore; which represents Muziris, the port for the pepper trade, mentioned

[1] Full details will be found in the article by the First Assistant to Dr. Hultzsch, appended to Madras *G. O. Public*, Nos. 922, 923, dated Aug. 19, 1899, pp. 8–14.

by Pliny and the author of the *Periplus* at the end of the first century A. D.[1]

The etymological identity of the names Kerala and Chera is affirmed by philologists of high authority[2]; but whether this theory be correct or not, it is certain that in early times the Chera kingdom included that of Kerala. According to an unverified tradition, the latter separated in 389 A. D.; after which date the Chera realm was restricted to Coimbatore and the southern parts of Mysore and Salem; but no trustworthy information on the subject is available[3]. Chera kingdom.

The crest or cognizance of the Chera kings was a bow. Their coins are very rare, and only two types, characterized by the bow device, are known, which are found in Salem and Coimbatore[4]. The existence of a native work, the *Keraḷolpati*, which professes to give the history of Kerala, raises hopes which are disappointed by perusal[5]. Chera coins.

The authentic list of the Rājas of Travancore begins in 1335 A. D.; and that of the Rājas of the neighbouring state of Cochin, which is less complete, does not commence until more than two centuries later[6]. Travancore and Cochin.

SECTION III

The Chola Kingdom

According to tradition, the Chola country (*Cholamaṇḍalam*) was bounded on the north by the Pennār, and on the south by the southern Vellāru river; or, in other words, it extended along the eastern coast from Nellore to Pudukottai, where it abutted on the Pāndya territory. On the west it extended to the borders of Coorg. The limits thus defined Traditional limits of the Chola country.

[1] For the varying lists of the 'seven Konkans' see *Coins of Southern India*, p. 3 note and map. The current identification of the Chera capital with Karūr in Coimbatore is erroneous; the correct identification has been fully proved by Messrs. Pillai, Venkayya, and Menon (*Ind. Ant.* xviii, 259; xxxi (1902), p. 343; *Ep. Ind.* iv, 294; *S. I. Inscr.*, vol. iii, part i, p. 30).

[2] 'Karoura, the royal seat of Kērobothros' (Ptolemy, *Geogr.* vii, 86, in *Ind. Ant.* xiii, 367).

[3] *Ind. Ant.* xxxi, 343.

[4] *Coins of S. India*, pp. 61, 108.

[5] Tufnell, *Hints to Coin Collectors in Southern India* (Madras, 1889), p. 17; *ante*, plate of coins, Fig. 17.

[6] Sewell, *Lists of Antiquities*, Madras, vol. ii, p. 195.

[4] *Coins of S. India*, pp. 140, 142.

include Madras, and several other British districts on the east, as well as the whole of the Mysore State [1]. The most ancient capital was Uraiyūr, or old Trichinopoly, so far as is known with certainty.

Variation of political boundaries.

But the existence of well-known traditional boundaries must not be taken to justify the inference that they always agreed with the frontiers of the Chola kingdom; which latter, as a matter of fact, varied enormously. The limits of the Chola country, as determined by tradition, seem to mark ethnic rather than political frontiers, at least on the north and west, where they do not differ widely from the lines of demarcation between the Tamil and the other Dravidian languages. Tamil, however, is as much the vernacular of the Pāndya as of the Chola region, and no clear ethnical distinction can be drawn between the peoples residing north and south of the Vellāru.

Earliest notices of Chola kingdom.

The kingdom of the Cholas, which, like that of the Pāndyas, was unknown to Pāṇini, was familiar by name to Katyāyana, and recognized by Asoka as independent. Inasmuch as the great Maurya's authority unquestionably extended to the south of Chitaldūrg in Mysore, and down to at least the fourteenth degree of latitude, the Chola kingdom of his time must have been of modest dimensions; but nothing is ascertainable concerning its boundaries, or the position of the capital.

Ptolemy.

A passage in the work of Ptolemy, the geographer of the second century A.D., is usually interpreted as referring to the Chola kingdom, and intimating that Arcot was then the capital. But the language used is obscure, and the true meaning doubtful [2]. Occasional references to the country in early inscriptions of rival kings, who claim to have effected its conquest, throw little light upon its history [3].

[1] *Coins of Southern India*, p. 108.

[2] 'Between Mount Bēttigē and Adeisathros are the Sōrai nomads, with these towns:—

Sangamarta . . .	133°	21′
Sora, the capital of Arkatos . . .	130°	21′

(Ptolemy, *Geog.*, bk. vii, ch. 67, transl. McCrindle, *Ind. Ant.* xiii, 362).

[3] e.g. the Pallava grant from Kūram in the seventh century (Fleet, *Kanarese Dynasties*, p. 322).

Relations of Cholas with Pallavas.

From about the middle of the second century A. D. the lordship of the Chola country, as defined by tradition, was disputed by the intrusive Pallava clans of foreign origin, whose history will be discussed in the next section of this chapter. Chola Rājas continued to exist throughout all political vicissitudes, and to take part in the unceasing internecine wars which characterize the early history of Southern India. It is clear that these Rājas were often reduced to a merely subordinate position, and were much circumscribed in authority; but the information available is not sufficient for the construction of a detailed narrative of their fortunes.

Dynastic history begins in ninth century.

The dynastic Chola history begins in the second half of the ninth century. The patient labours of Professor Kielhorn, Dr. Hultzsch, and his assistants have succeeded in clearing up the list of Chola Rājas in almost every detail from about 860 A. D. to the middle of the thirteenth century, by which time their power had declined, and ceased to be of importance. During this long period their story is intertwined with that of the Pallavas, Chalukyas, and Rāshtrakūtas, not to mention minor dynasties [1].

Hiuen Tsang.

The observations of Hiuen Tsang give an interesting notice of the Chola kingdom in the seventh century, the significance of which has not been fully appreciated by commentators on his travels. His visit to the south, when he penetrated as far as Kānchī, the Pallava capital, may be dated with almost absolute certainty in the year 640 A. D. At that time the kingdom of Chola (Chu-li-ye) was a restricted territory, estimated to be four or five hundred

[1] Hultzsch, *South Indian Inscriptions*, vols. i, ii; *Madras G. O. Public*, Nos. 544, 545, dated August 6, 1895; Nos. 855, 856, dated Oct. 6, 1895; and Nos. 922, 923, dated August 19, 1899; the first-named of these *G. O.*'s contains a 'Short Historical Sketch of the Chola Dynasty,' which has been corrected by later publications: Kielhorn, 'Dates of Chola Kings,' *Ep. Ind.*, vol. iv, 66, 216, 262; v, 48, 197; vi, 20, 278; vii, 1. Special difficulty is caused by the practice of giving each king many names and titles, which are used indiscriminately in the records; and by the custom in accordance with which the *yuvarāja*, or Crown Prince, was associated with the reigning king as colleague, and sometimes reckoned the years of joint power as included in his own reign.

miles in circuit, with a small capital town barely two miles in circumference. The country was wild and mostly deserted, consisting of a succession of hot marshes and jungles, occupied by a scanty population, of ferocious habits, addicted to open brigandage. The few Buddhist monasteries were ruinous, and the monks dwelling in them as dirty as the buildings. The prevailing religion was Jainism, but there were a few Brahmanical temples. The position of the country is indicated as being some two hundred miles or less to the south-west of Amarāvatī[1]. It must, therefore, be identified with a portion of the Ceded Districts, and more especially with the Cuddapah District, which possesses the hot climate and other characteristics noted by the pilgrim, and was still notorious for brigandage when annexed by the British in 1800[2]. The pilgrim speaks merely of the 'country' of Chola, and makes no mention of a king; doubtless for the reason that the local Rāja was a person of small importance, subordinate to the reigning Pallava king of Kāñchī, the powerful Narasimha-varman, who two years later destroyed the Chalukya power.

907–47 A. D. Parāntaka I

In the ninth century, the Chola Rājas seem to have begun to recover their authority; and at the beginning of the tenth century, an able and vigorous prince, Parāntaka I (907–47 A.D.)[3], succeeded in making himself formidable to his neighbours, with whom he was constantly at war during his long reign. He claims to have carried his victorious arms even to Ceylon. Inscriptions recorded in the North Arcot and Chingleput Districts prove the extension of his power into the heart of the Pallava dominions, and are of especial interest to students of village institutions by reason of the full details which they give of the manner in which local affairs were administered by committees, or *punchāyats*, exercising their power under royal sanction[4].

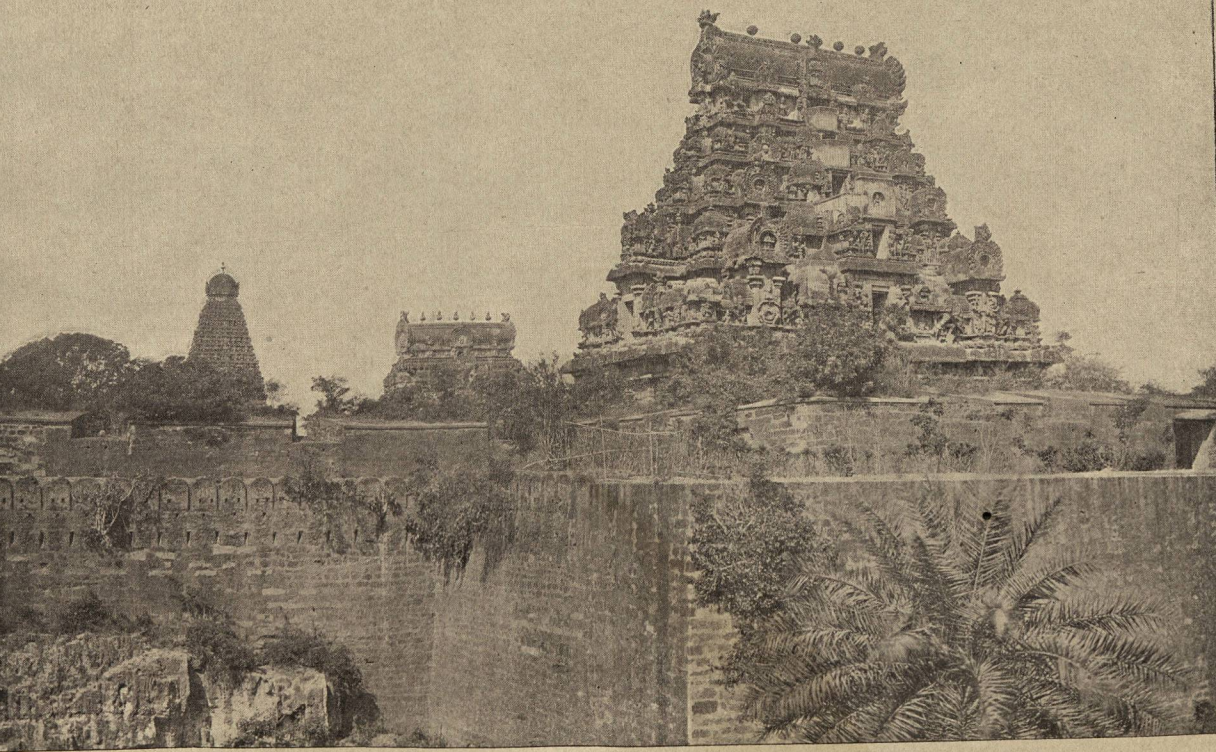
Rājāditya, the son and successor of Parāntaka, was killed in battle with Krishnarāja III, the Rāshtrakūta king, in

[1] Beal, *Records*, ii, 227–30.

[2] A good account of the state of Cuddapah in 1800 will be found in Hamilton's *Description of Hindostan*, 4to ed., vol. ii, pp. 323 seqq.

[3] *Ep. Ind.* vii, 194.

[4] *Madras G. O.*, Nos. 922, 923, dated August 18, 1899.



949 A. D. His death was followed by a period of disturbance lasting for thirty-six years, during which the names of five obscure Rājas are recorded. 947–9 A. D. Rājāditya.

The accession in A. D. 985 of a strong ruler, Rājarāja-deva the Great, put an end to dynastic intrigue, and placed at the head of the state a man qualified to make it the leading power in the south. In the course of a busy reign of some twenty-seven years Rājarāja passed from victory to victory, and, when he died, was beyond dispute the Lord Paramount of Southern India, ruling a realm which included nearly the whole of the Madras Presidency, Ceylon, and a large part of Mysore. *acc.* 985 A. D. Rājarāja the Great.

His earliest recorded conquests were won on the mainland towards the north and west between the twelfth and fourteenth years of his reign, and comprised the Eastern Chalukya kingdom of Vengī, formerly held by the Pallavas, Coorg, and extensive regions in the tableland of the Deccan. During the next three years, Quilon (Kollam) on the Malabar coast, and the northern kingdom of Kalinga were added to his dominions. Protracted campaigns in Ceylon next occupied Rājarāja, and resulted in the annexation of the island in the twentieth year of his reign. Conquest of Ceylon, &c.

The ancient enmity between the Chalukyas and the Pallavas was inherited by the Chola power which had succeeded to the premier rank formerly enjoyed by the Pallavas, and led to a four years' war which ended in the defeat of the Chalukyas, who had not long been freed from subjection to the Rāshtrakūtas. War with Chalukyas.

Rājarāja did not confine his operations to the land. He possessed a powerful navy, and his last martial exploit was the acquisition of a large number of unspecified islands, meaning, perhaps, the Laccadives and Maldives. Naval operations.

The magnificent temple at his capital Tanjore (Tanjūvūr), built by his command, the walls of which are engraved with the story of his victories, stands to this day as a memorial of Rājarāja's victorious career[1]. Temple at Tanjore.

But, although himself a worshipper of Siva, he was Buddhism.

[1] A characteristic specimen of his coinage is shown in Fig. 15 of the plate of coins.

sufficiently liberal-minded to endow a Burmese Buddhist temple at the port of Negapatam, where two such temples continued to be the object of foreign pilgrimages until the fifteenth century. One of them, probably that endowed by Rājarāja, survived in a ruinous condition until 1867, when the remains of it were pulled down by the Jesuit Fathers and utilized for the construction of Christian buildings [1].

acc. 1011–12. Rājendra-Choladeva I.

Rājendra-Choladeva I, the son and successor of Rājarāja, continued his father's ambitious career, and added still more territory to the Chola dominions. He spent a long reign in war with his neighbours, as befitted a self-respecting king, and carried his arms far to the north, even into Orissa and Bengal. He did not neglect the navy, and sent an expedition by sea against a place called Kadāram, situated somewhere in Lower Burma or the Indo-Chinese peninsula.

acc. 1052 A. D. Rājādhirāja.

His successor, Rājādhirāja, an equally vigorous fighter, emphasized his claim to paramount power by reviving the ancient and costly rite of the horse-sacrifice, or *aśvamedha*. In the year 1059 A.D. he was killed at the battle of Koppam in Mysore, while fighting the Chalukyas. The war in which this battle occurred was waged with great bitterness owing to the religious animosity between the combatants; the Chola king making it his business to burn all the Jain temples in the Chalukya country which came in his way [2].

acc. 1070 A. D. Rājendra-Choladeva II, alias Kulottunga I.

The next king worthy of notice was Rājendra-Choladeva II, son-in-law of the first of that name, and a member of the Eastern Chalukya dynasty of Vengī. That province, situated between the Krishnā and Godāvarī rivers, had been ruled, after its conquest in the time of Rājarāja, by the local kings as a fief of the Tanjore monarchy. In 1070 A.D. Rājendra-Choladeva II took advantage of internal dissensions to seize the throne of his lord, and thus to found a new line of Chola-Chalukya kings. His special achievement in war was his defeat of the Paramāra king of Dhārā in Central India.

[1] *Ind. Ant.* vii, 224, with plates; *Madras G. O.*, Nos. 922, 923, dated August 19, 1899.

[2] *S. I. Inscr.*, vol. iii, part i, p. 53; *ante*, p. 329.

Vikrama Chola, whose exploits are the subject of a Tamil poem of some merit[1], is remembered for a successful raid on Kalinga in 1120 A.D. *acc.* 1118 A.D. Vikrama Chola.

After the time of Vikrama, the Chola power gradually declined; and during the thirteenth century the Pāndya kings of Madura recovered their independence, and even reduced the Chola Rājas to a position of inferiority. The Muhammadan invasion under Malik Kāfūr in 1310 deprived the Chola kingdom of its importance; but local chiefs of the old dynasty may be traced as late as the fifteenth and sixteenth centuries, when they were feudatories of the kingdom of Vijayanagar, the history of which does not come within the scope of this volume. Decline of Chola power.

SECTION IV

The Pallava Confederacy

Although the Pallavas seem to have been the premier power in the south for more than four centuries, it is, as Sir Walter Elliot observed, strange that no mention of them is to be found either in the vernacular historical legends or in the native dynastic lists. They had been forgotten, and remained unknown to European inquirers until the accidental discovery of a copper-plate grant in 1840 reminded the world that such a dynasty had existed[2]. Sixty years of patient archaeological research have elicited so many facts that it is now possible to write an outline of Pallava history, with some breaks, from the second century A.D. to the Chola conquest in 996; and for the last few centuries of that long period to write it almost continuously. Discovery of the Pallavas.

The origin of the Pallava clan or tribe, which supplied royal families to Kānchī (Conjeeveram), Vengī, and Palakkada (Palghat), among which the Kānchī line always held the first rank, is obscure. The name appears to be identical with Pahlava, the appellation of a foreign clan or tribe Their origin.

[1] Vikrama-Cholan-Ulā (*Ind. Ant.* xxii, 142).
[2] *Coins of Southern India*, p. 39.

frequently mentioned in inscriptions and Sanskrit literature, and ultimately with Pārthiva, or Parthian.

Theory of migration.

This apparently sound etymology naturally suggests the theory that the Pallavas, who became a ruling race in the south, must have come originally from the countries beyond the north-western frontier of India, and gradually worked their way down to Malabar and the Coromandel coast. This theory, primarily based upon an etymology, is supported by the ascertained fact that Pahlavas formed a distinct and noticeable element in the population of Western India early in the second century, when they were classed by native writers with the Sakas and Yavanas, and, in common with those foreign tribes, were objects of hostility to native kings.

Pahlavas in west.

Vilivāyakura II, the Andhra king (113 to 138 A. D.), prided himself on his prowess in expelling the Sakas, Yavanas, and Pahlavas from his dominions on the western coast; and it is reasonable to believe that some of the defeated clans retired into the interior towards the east and south. The Sakas retained the government of the peninsula of Surāshtra until the closing years of the fourth century; but no Pahlava principality in Western India is mentioned, and it is quite credible that the Pahlavas may have sought their fortune in the south [1].

Pallavas in second century.

When first heard of in the second century A. D. the Pallavas are already a ruling race, and their king, Sivaskanda-varman, was lord of so many subordinate chiefs, that he considered himself authorized to perform the *aśvamedha*, or horse-sacrifice, a rite permissible only to a paramount sovereign.

Probable identity of Pallavas and Pahlavas.

On the whole, although positive evidence of the supposed migration is lacking, it is highly probable that the Pallavas were really identical with the Pahlavas, and were a foreign tribe, which gradually fought its way across India, and formed three principalities at Kānchī, Vengī, and Palakkada, which were known as 'the three Pallava dominions [2].' This

[1] *Ante*, p. 188.

[2] 'The Pallavas, whose kingdom consisted of three dominions'; in inscription of Vinayāditya Chalukya of the seventh century (*Ind. Ant.* vi, 87).

movement from the west must have occupied a considerable time, and may be assumed to have ended before 150 A.D. The three Pallava chiefs seem to have belonged to different sections of the tribe, which had become thoroughly hinduized, with a special leaning, occasionally to Buddhism and Vishnuism, but more often to the Saiva faith.

Nature of Pallava rule.

The home territories actually colonized and directly administered by the Pallavas do not seem to have been very extensive. The Pallava power was superimposed upon the ancient territorial states, much in the same way as the Mahratta power was in later times, and presumably was confined ordinarily to the levying of tribute and blackmail. This view of the nature of the Pallava government explains the facts that its existence was forgotten, and that tradition never assigned normal recognized limits to the Pallava dominions, as it did to the Chola, Pāndya, and Chera.

Extent of Pallava dominion.

Every man could tell the position of the Chola country, but nobody could define the Pallava country, the extent of which depended on the relative strength of a predatory tribe. In fact, during the seventh century, almost the whole of the traditional 'Chola country' was in subjection to the Pallavas, and the special Chola territory was limited to a small and unhealthy tract in the north. About the same time (642 to 655 A.D.) the Pallavas succeeded in imposing their rule for a few years upon the whole of the Western Chalukya kingdom; and at an unspecified date they levied tribute even from the Kalinga territory in the north[1]. The belief that the Pallava supremacy consisted mainly in the levying of tribute or blackmail from the ancient kingdoms is confirmed by the connexion with the Pallava princes which is claimed by the Kallar robber tribe, of which the Rāja of Pudukottai is the head[2].

Three Pallava chiefs.

The three Pallava chiefs held their courts at Kāñchī, or Conjeeveram, a strongly fortified town, between Madras and

[1] Eggeling states that one Pallava grant was issued from Kalinganagaram (*Ind. Ant.* iii. 152); i.e. Mukhalingam in Ganjām (*Ep. Ind.* iv. 183-93); *ante*, p. 326.

[2] *Coins of Southern India*, pp. 42-4.

Arcot; Vengī, between the deltas of the Krishnā and *Godāvarī*; and Palakkada, or Palghat, in Malabar, situated at the gap in the Western Ghāts[1]. A town named Dasanapura, from which some grants were issued, does not seem to have been the capital of a principality, and may have been only a precinct of Kānchī, which was always the head quarters of the clan.

Religion.

In religion the Pallavas were, so far as is known, orthodox Hindus; with the exception of one Buddhist chief, Simhavarman II, who is expressly described as a lay worshipper of Buddha, and as having presented an image at Amarāvatī[2]. Several of the princes were devoted to the worship of Vishnu[3]; but in later times the Rājas inclined to the cult of Siva, and adopted the figure of a bull as the family crest.

Rock-cut temples.

The celebrated rock-cut temples at Māmallaipuram near Madras, commonly called the 'Seven Pagodas,' were excavated under the orders of various kings of the dynasty during the sixth and seventh centuries; as were also the cave-temples at Mahendravādi and Māmandūr in North Arcot. The temples at the former place, three Saiva and one Vaishnava, date from the reign of Mahendra-varman I, who came to the throne about A. D. 600[4].

cir. 150 A. D. Siva-skanda-varman.

The first Pallava king about whom anything substantial is known was Sivaskanda-varman, who lived in the second century A. D.[5] His capital, although not expressly named, was doubtless Kānchī; and his power extended into the Telugu country as far as the Krishnā river, over territory included at times in the Andhra kingdom. He had officers stationed at Amarāvatī (Dhanakataka), the famous Buddhist holy place; but he himself was an orthodox Hindu, with a special devotion for Siva. The king's boast that he had celebrated the *aśvamedha*, or horse-sacrifice, is good evidence that he exercised jurisdiction over a considerable number of

[1] N. lat. 10° 45′, E. long. 76° 41′.

[2] Amarāvatī inscr. No. 32 (*S. Ind. Inscr.*, vol. i, p. 25).

[3] e.g. Attivarmā (Hasti-varman), Vijayaskanda-varman, and Vishnugopa-varman.

[4] *Ind. Ant.* xvii, 30 (chronology to be corrected); *Ep. Ind.* iv, 153; vi, 320. For Pallava coins see *S. I. Inscr.*, vol. i, p. 2; and *ante*, plate of coins, Fig. 16.

[5] *Ep. Ind.* vi, 84, 316; *J. R. A. S.*, 1889, p. 1118.

subordinate Rājas[1]. He confirmed a grant made by an ancestor named Bappa, possibly his father, who may be regarded as the founder of the dynasty.

Three Pallava chiefs defeated by Samudragupta.

The next glimpse of the Pallavas is obtained two centuries later from the record of the temporary conquests effected by the northern monarch, Samudragupta, who claims to have defeated eleven kings of the south. Among these Rājas three seem to have been Pallavas, namely, Vishnugopa of Kāñchī, Ugrasena of Pālakka (= Palakkada), and Hasti-varman of Vengī.

Hasti-varman.

The last-named prince may be reasonably identified with King Attivarmā, who issued an undated grant in the Prākrit tongue, which was found in the Guntur District to the south of the Krishnā river. He is described as belonging to the family or clan of Kandara—a synonym for the demi-god Krishna in mythology—and consequently cannot have been a member of the Kāñchī royal family, which belonged to the Bhāradvaja *gotra*; but there is no reason why he should not be considered a member of another section of the Pallava tribe.

Vishnugopa.

It is possible that the Vishnugopa of Kāñchī, conquered by Samudragupta, may be identical with the *yuvarāja*, or Crown Prince of the same name, who issued a grant in the Sanskrit language during the reign of his elder brother Simha-varman. But inasmuch as the other early Pallava grants are written in Prākrit and dated in the peculiar Dravidian fashion, while Vishnugopa's document is written in Sanskrit, and dated in the ordinary way, it is more probable that the author of the grant was distinct from, and later than the foe of Samudragupta.

Crown Prince; Dravidian mode of dating.

The grant made by the Crown Prince is but one of several illustrations of the Pallava custom, in virtue of which the heir-apparent was associated in the government with his father or elder brother as colleague for years before he obtained the succession in natural course. Much confusion in chronology results when the years of office as Crown

[1] Samudragupta's emphatic declaration that he revived the sacrifice, 'which had been long in abeyance,' should be interpreted as referring to Northern India only. *Ante*, p. 252.

Prince are combined with the regnal years after accession. The Dravidian fashion of dating alluded to, which was also used in the early Andhra records, is peculiar, in that the division of the year into months is ignored, and the date is expressed by quoting the serial number of the fortnight in each of the three seasons—hot, rainy, and cold; as, for example, an inscription of Sivaskanda-varman is dated on the fifth day of the sixth fortnight of the rainy season in the eighth regnal year [1].

Ugrasena. Several Pallava grants being known to have been issued from the court at Palakkada, it is reasonable to assume that Ugrasena of Pālakka was a Pallava, and a kinsman and subordinate of the king of Kānchī, like Hasti-varman of Vengī.

Pallava power on western coast. An early inscription of approximately the same period, found in Mysore, mentions a grant of land 'on the shore of the western ocean' as having been made by the Pallava sovereign of Kānchī [2].

Pallava dominion in fourth century. From all these particulars the conclusion may be drawn that in the fourth century three Pallava chiefs were established at Kānchī, Vengī, and Palakkada, the latter two being subordinate to the first; and that Pallava rule extended from the Godāvarī on the north to the Pāndya boundary, or the Southern Vellāru river, on the south, while it stretched across Mysore from sea to sea.

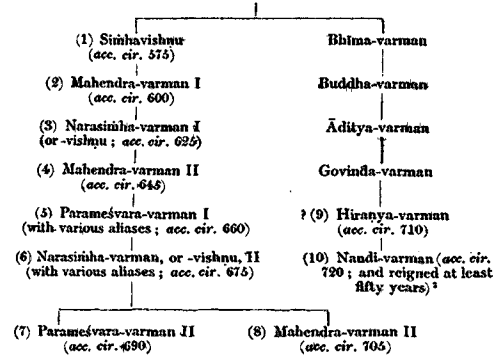
Vijaya-skanda-varman. Certain grants made by the Pallava king Vijayaskanda-varman, and his son, the Crown Prince, Vijayabuddha-varman, belonging to the Bhāradvaja family of Kānchī, are of early date, probably not later than 400 A.D.; but at present the exact position of these names in the dynastic list cannot be determined.

Skanda-varman to Simha-varman II. A Rāja named Simha-varman II, son of the Crown Prince Vishnugopa previously mentioned, issued a grant in the eighth year of his reign from Dasanapura. His father's grant and this document, when read together, give a complete genealogy of the kings of Kānchī for five generations and

[1] Foulkes, *J. R. A. S.*, 1889, pp. 1111-24.
[2] Fleet, *Kanarese Dynasties*, 2nd ed., p. 286.

an equal number of reigns, covering a period of about a century; but unfortunately neither the initial nor the terminal year of this period can be fixed with precision[1].

Numerous documents executed by both Pallava and Chalukya kings during the sixth, seventh, and eighth centuries, furnished with copious genealogical details, supply sufficient material for the reconstruction of the outline of Pallava history during the period extending from about 575 to 770 A.D. The royal genealogy is as follows; kings who reigned being distinguished by serial numbers:— 575 to 750 A.D. Royal genealogy.


(1) Simhavishnu (acc. cir. 575)
Bhima-varman
(2) Mahendra-varman I (acc. cir. 600)
Buddha-varman
(3) Narasimha-varman I (or -vishnu; acc. cir. 625)
Āditya-varman
(4) Mahendra-varman II (acc. cir. 648)
Govinda-varman
(5) Parameśvara-varman I (with various aliases; acc. cir. 660)
? (9) Hiranya-varman (acc. cir. 710)
(6) Narasimha-varman, or -vishnu, II (with various aliases; acc. cir. 675)
(10) Nandi-varman (acc. cir. 720; and reigned at least fifty years)[2]
(7) Parameśvara-varman II (acc. cir. 690)
(8) Mahendra-varman II (acc. cir. 705)

[1] The genealogy is:

(1) Skanda-varman I
(2) Vira-varman
(3) Skanda-varman II
(4) Simha-varman I
Vishnugopa (*yuvarāja*)
(5) Simha-varman II

The names of many other early Pallava kings are known, which cannot be arranged definitely in a dynastic list at present.

[2] *Ep. Ind.* iv, 136; v, 157. It is doubtful whether Hiranya-varman actually reigned or not.

acc. cir. 575 A. D. Simha-vishnu.

The Pallava dominion was evidently of wide extent during the reign of Simhavishnu, who claims to have defeated the king of Ceylon, as well as sundry continental kings, including the Chola, Pāndya, and Kerala Rājas.

acc. cir. 600 A. D. Mahendra-varman I.

His successor, Mahendra-varman I, was contemporary with the earlier years of Pulikēsin II, the greatest of the Western Chalukya sovereigns, who fought his way to the throne in 608 A.D., and was crowned in the following year. The ambition of this monarch naturally brought him into conflict with the Pallavas, at that time the leading power of the south.

610 A. D. Chalukya annexation of Vengi.

About the year 609 or 610 A.D., Pulikēsin defeated Mahendra-varman, and drove him to take shelter behind the walls of his capital, Kāñchī. The seriousness of the defeat is proved by the fact that the province of Vengi, which had been in the possession of a Pallava chieftain for centuries, was annexed by the Chalukya king, who placed it in charge of Vishnuvardhana, his younger brother.

Eastern Chalukyas.

After a few years, in or about 620 A.D., this prince established himself as an independent sovereign, and so founded the Eastern Chalukya line, which subsisted as a separate dynasty until 1070 A.D., when it was merged in the Chola dynasty [1].

Battle of Pullalūra.

Notwithstanding the loss of this important province, the Pallava king claimed to have gained a victory over the invader at Pullalūra near Kāñchī. This boast probably means that Pulikēsin was repulsed in an attempt to seize the Pallava capital, and was compelled to retire to his own territory.

640 A. D. Hiuen Tsang at Kāñchī.

Hiuen Tsang, who visited Kāñchī in the year 640 A.D., during the reign of Narasimha-varman I, and stayed there for a considerable time, calls the country of which Kāñchī was the capital by the name of Drāvida, and describes it as about a thousand miles in circuit. It corresponded, therefore, very closely with the traditional 'Chola country' (*Chola-mandalam*) between the Pennār and southern Vellāru rivers. The soil was fertile, and regularly cultivated, producing abundance of grain, flowers, and fruits. The capital was a large city, five or six miles in circumference.

[1] *Ante*, p. 324.

His change of plans.

The pilgrim had intended to proceed thence to Ceylon by sea, a three days' journey; but, while he was engaged in his preparations for the voyage, he learned from a company of three hundred monks, who had just arrived from the island, that it was in a state of disorder, owing to the prevalence of famine and the death of the king (Dāthopatissa I). This information induced him to change his plans, and abandon the proposed visit to Ceylon. While staying at Kāncht he occupied himself in collecting from his informants the Buddhist legends as current in the island, and in recording such particulars as interested him concerning the Indian kingdoms of the extreme south, which he was unable to visit personally.

Kong-kin-na-pu-lo.

He then turned to the north-west, across Mysore, until he reached the kingdom of Kong-kin-na-pu-lo in the west, and so made his way into the kingdom of the Chalukya sovereign, Pulikēsin II, which he calls Mahārāshtra.

Religion in Drāvida and Kong-kin-na-pu-lo.

In the Pallava realm of Kāncht, he found some hundreds of Buddhist monasteries, occupied by a large number of monks, estimated at ten thousand, all attached, like the majority of the Ceylonese, to the Sthavira school of the Mahāyāna; as well as about eighty Brahmanical temples, and numerous adherents of the Jain or Nirgrantha sect, which had gained great vogue in Southern India from very early times. In the kingdom of Kong-kin-na-pu-lo, the exact situation of which is uncertain, there was a similar mixture of religions, and 'several hundred temples, in which many sectaries dwell together,' were to be seen [1].

642 A. D. Defeat of Pulikēsin II.

The war between the Pallavas and Chalukyas, initiated by Pulikēsin II, proved to be of secular duration; and in its course fortune favoured sometimes one, and sometimes another combatant. Pulikēsin himself experienced the full bitterness of the instability of fortune; and, in 642 A.D., at the close of his reign and life, suffered the mortification of seeing

[1] Beal, *Records*, ii, 228; *Life of Hiuen Tsiang*, pp. 138-40. It is probable that Buddhism reached Ceylon from Drāvida. Mr. Beal's transliteration of Kong-kin-na-pu-lo as Konkanapura is almost certainly erroneous; but it is not easy to assign the correct equivalent (*Ind. Ant.* xxii, 116 note). See the map of India in 640 A. D.

his kingdom overrun, and his capital, Vātāpi (Bādāmi), taken by the Pallava king, Narasimha-varman I. The Chalukya power then remained in abeyance for some thirteen years, during which the Pallavas governed the kingdom, doubtless through the agency of local Rājas.

655 A.D. Capture of Kāñchi.

In or about 655 A.D., Vikramāditya I, a son of Pulikēsin, retrieved the fortunes of his family, and recovered his father's dominions from Paramesvara-varman, who had succeeded to the Pallava throne. During this war Kānchī was taken and occupied for a time by the Chalukyas. On the other hand, the Pallavas claimed a victory gained at Peruvalanallūr.

740 A.D. Second capture of Kāñchi.

The perennial conflict continued during the succeeding reigns; and Kānchī was again taken by Vikramāditya II Chalukya, about 740 A.D., in the reign of Nandi-varman Pallava, who may be considered the last of his line to enjoy extensive dominion.

775, 803 A.D. Pallava defeats.

When the Rāshtrakūtas supplanted the Chalukyas in the middle of the eighth century, the traditional hostility of the two powers was not abated, and the new rulers took up the old quarrel with the Pallavas. King Dhruva, cousin of Dantidurga, who had overthrown the Chalukya dynasty, inflicted a defeat on the Pallavas about 775 A.D.; and his son, Govinda III, levied tribute from Dantiga, king of Kānchī, in 803 A.D.

Tenth century. Pallava wars with Western Gangas.

During the tenth century we hear of wars between the Pallavas and the Ganga kings of Gangavādi, or Mysore, who are now commonly known as the Western Gangas, in order to distinguish them from the family of the same name which ruled Kalinga, and held court at Kalinganagara, the modern Mukhalingam in the Ganjām district [1].

996 A.D. Chola conquests.

Towards the close of the tenth century, Rājarāja the Great, the Chola king (985–1011 A.D.), succeeded in reducing

[1] Mukhalingam, a place of pilgrimage, containing both early Buddhist remains and mediaeval Hindu temples; distant about twenty miles from Parlā-Kimedi, the chief town of the zemindāri of that name in the Ganjām district (G. V. Rāmamurti, *Ep. Ind.* iv, 183–93; *Mad. J. Lit. Sc.*, 1889–94, p. 68; *Madras G. O. Public*, Nos. 827–9, dated August 25, 1902). For boundaries of Gangavādi see *Kanarese Dynasties*, p. 298.

to subjection all the kingdoms of the south, and in making himself lord paramount of Southern India. This able monarch annexed Vengī in 996 A.D., and in subsequent years brought under his sway both Kalinga and the territories of the Rāshtrakūtas, which had been recovered by Taila, the Chalukya king, in 973 A.D.[1] The operations of Rājarāja put an end to the Pallava independent power, which had lasted for more than eight centuries.

Twelfth and thirteenth centuries. Pallava Rājas as feudatories.

The later Pallava chiefs sank into the position of mere feudatory nobles and officials in the service of the territorial kingdoms; and it is on record that the Pallava Rāja took the first place among the feudatories of King Vikrama Chola early in the twelfth century[2]. The Rājas can be traced as in possession of limited local power down to the thirteenth century; and Pallava nobles are mentioned as late as the close of the seventeenth century.

Modern representatives of the Pallavas.

The Rāja of the Pudukottai tributary state, who is the recognized head of the Kallar tribe, still styles himself Rāja Pallava, and claims descent from the ancient royal family. The Vellālas, who admittedly hold the first place among the Tamil-speaking agricultural classes, profess to be descended in the female line from the Pallava kings, with whom the Palli caste, as well as the Kallar, boasts a connexion. The latter caste, as Sir Walter Elliot observes, exercised, during the eighteenth century, 'a formidable control over the peaceable inhabitants of the Carnatic'; from whom its members levied blackmail on a regular system, and so probably continued the practice which had made the Pallavas a terror to their neighbours in the early centuries of the Christian era[3].

[1] *Ante*, p. 345.

[2] *Ind. Ant.* xxii, 143.

[3] *Coins of Southern India*, pp. 39–44. Except when otherwise indicated, the foregoing sketch of Pallava history is based upon the materials collected in Dr. Fleet's chapter on the subject in the second edition of his 'Dynasties of the Kanarese Districts' (*Bombay Gazr.*, vol. i, part ii (1896); which gives full details of all the records known up to the date of that publication.

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INDIA IN 640 A.D.
EMPIRE OF HARSHA.
(TRAVELS OF HIUEN TSANG.)
Scale of Miles
0 100 200 300 400
Longitude East 80 from Green
70
75
85
90
35
30
25
20
15
10
Kābul
KAPIŚA
LAMPAKA
UDYĀNA
URAŚA
GANDHĀRA
Nagarahāra
Purushapura
Pushkalavati
Taxila
Srinagar
KAŚMĪR
PARVATA
Ho-si-na (Ghazni)
TSAUKŪTA K.
Indus R.
Jhelum R.
Chandrabhāga R.
Airāvatī R.
Vipāśā R.
Śatadru R.
SIMHAPURA (Salt Range)
PO-FA-TO
Jālandhara
Lahore
Ludhiana
SATADRU K.
BRAHMAPURA
SUGHNA
? FA-LA-NA K.
Quetta
Mulasthānapura
MULASTHANAPURA K.
CHINAPATI
Sthāneśvara
STHANESVARA
MATIPURA
GOVISANA
? O-FAN-CHA K.
Kalat
Bahawalpur
Hissār
Bijnor
PARYĀTRA
Indraprastha (Delhi)
AHICHATRA
Ahichatra
? PI-TO-SHI-LO K.
SIND
Shikarpur
Hakra R.
Bikanīr
GŪRJARA K.
Alwār
Mathura
PILOSHANNA
Agra
Ganges R.
Kanauj
KAPITHA
Lucknow
Kāmpur
Jumna R.
Chambal R.
MAHESVARA PURA K.
Gwalior
Sindhu R.
Betwa R.
JEJĀKA BHUKTI
Jodhpur
Bārmēr
O-CHA-LI (ATALI)
O-TIEN-PO-CHI-LO
KAUSĀMBI K.
Dasān R.
Ken R.
(Vadnagar)
Ānandapura
KACHHA
MO-LA-PO K.
Mahi R.
Ujjain
UJJAYANI K.
Bhopāl
Narmadā R.
VALABHĪ K.
Valabhi
Junāgarh
Ujjanta (Girnar)
SURĀSHTRA
Bharukacha
Tāpi R.
Surat
MAHĀRĀSHTRA (W. CHALUKYA K.)
Ajanta
Ellūra
Devagiri (Aurangabad)
Nāsik
Paithān
Sopāra
Godāvari R.
KONG-KIN-NA-PU-LO
E. CHALUKYA K.
Vengipura
Kollera
Krishnā R.
Amarāvatī
DHANAKATAKA
Tungabhadra R.
Goa
Penner R.
Nellore
(Cuddapah)
CHOLA K.
(Madras)
Pālār R.
Kānchi
Māmallaipura (Seven Pagodas)
Mangalore
Kāveri R.
DRĀVIDA
Malaya Mts
Pālakka (Pālghāt)
Uraiyūr
Nāgapattanam
MALAKOTTAI
Tanjore
Point Calimere
Karavūr (Cranganore)
Madura
Kāyal
Cape Comorin
Simhala or Lanka (Ceylon)
ARABIAN SEA
Himā
Mts
Kathmāndu
NEPĀL K.
VRIJJI
Vaisāli
Pātaliputra
PUNDRA VARDHANA
Pundravardhana
KĀMARŪPA K.
Champa R.
Nālandā
Rājagriha
Gayā
Bodh Gayā
Malda
KARNA SUVARNA
Murshidabad
Rangamāti
Bardwan
KAJINCHANA
SAMATATA
Tāmralipti (Tamluk)
UDRA K. (ORISSA)
(Sambalpur)
Mahānadi R.
KONGŌDA
Puri
Ganjām
Kondi
BAY OF BENGAL
Darbishire & Stanford, Ltd.
The Oxford Geogl Institute

THE EMPIRE
OF
ASOKA
250 B.C.
Scale of Miles
0 100 200 300 400
Rock Edicts..... Δ
Minor Rock Edicts... X
Pillar Edicts..... ⊥
Kingdom..... K.
Longitude East 80 from Greenwich
Darbishire & Stanford, Ltd.
The Oxford Geogl Institute
Kābul
PAROPANISADAI
Ghaznī
ARACHOSIA
Ceded by Seleukos Nikatōr
YAVANA
Indus R.
Lost Hakra
ASOKA'S
SURĀSHTRA
Girnār
Junāgarh
Rann of Cutch
ARABIAN SEA
Shāhbāzgarhi
Mānsera
KASHMĪR
Srinagar
Taxila
(Bālabāgh)
Roukephala
Jamū
Sialkot
Vitastā R. (Hydaspes)
Asikni R. (Akesines)
Airāvati R. (Hydraotes)
Vipāsā R. (Hyphasis)
Satadru R. (Hesidrus)
Kāsi
Ambāla
Topra
Mīrath (Meerut)
Indraprastha (Delhi)
Bairāt (Bhabra)
Mathurā
KAMBOJAS (Tibet)
Himālaya Mts
KOSALA K.
Srāvastī
Lalita Pātan (Kathmāndu)
Lauriyā Nandangarh
Lauriyā Araraj
Vaisāli
Pātaliputra
Champa (Bhāgalpur)
ANGA K.
Rājagriha
Bodh-Gayā
Chambal R.
Jumna R.
Ganges R.
Sindhu R.
Betwa R.
Dasan R.
Kēn R.
Barhut
Rūpnāth
Ujjain
Bhilsā
Sānchi
Narmadā R.
PULINDAS
Tāpi R.
Nāsik
PITENIKAS
Paithān
Godā River
Tāmralipti (Tamluk)
Bhānadi R.
Bhauli
Ganjām
BAY OF BENGAL
KALINGA K.
Vengīpura
Kolleru L.
RĀSHTRIKAS
ANDHRA or VENGI K.
Krishnā R.
Pinākinī R.
Siddāpura
N. Pennār R.
Nellore
Madras
Mangalore
Chandragiri R.
Palār R.
Kānchi
CODRA
KERALAPUTRA K.
CHOLA K.
Pālakka
Tanjore
Uraiyūr
Karavūr (Cranganore)
Point Calimere
Madura
PĀNDYA K.
Korkai
Cape Comorin
Tāmraparni (Ceylon)
ASOKA'S EMPIRE

THE CONQUESTS OF
SAMUDRAGUPTA, 340 A.D.
and the
GUPTA EMPIRE, 400 A.D.
(TRAVELS OF FA-HIEN.)
Scale of Miles
0 100 200 300 400
Longitude East 80 from Greenwich
Darbishire & Stanford, Ltd.
The Oxford Geogl Institute
GUPTA EMPIRE
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YAUDHEYA
MĀDRAKA
KASHMĪR
Himālaya Mts
GANDHĀRA
UDYĀNA
KOSALA
MAHĀKOSALA
MĀLAVA
GUJARĀT
PRĀRJUNA
?KĀKA
?SANAKĀNIKA
?KHARAPARIKA
NĀGA TERRITORY
VANGA
SAMATATA K.
?DAVĀKA K.
KĀMARŪPA K.
NEPAL K.
PALLAVAS
CHOLA K.
CHERA K.
PĀNDYA K.
BAY OF BENGAL
ARABIAN SEA
Kābul
Peshāwar (Purushapura)
Taxila
Srinagar
Lahore
Jalandhar
Bahāwalpur
Bikanīr
Indraprastha (Delhi)
Ahichatra
Badāun
Srāvastī
Mathurā
Agra
Kanyakubja (Kanauj)
Lucknow
Gwalior
Padmāvatī (Narwar)
Mandasor
Ujjain (Bhopāl)
Bhilsa
Sānchī
Eran
Dhār
Narmadā R.
Bharukachcha (Broach)
Surat
Tāpi R.
Erandapalla (Erandol)
Nāsik
Devagiri
Paithan
Godāvarī R.
Kosala
Kapilavastu
Rāpti R.
Ghāghrā R.
Ayodhya
Gomatī R.
Gandak R.
Lalita Pātan (Kathmāndu)
Kaisāli
Pātaliputra
Champā (Bhāgalpur)
Rājagriha
Gayā
Bodh-Gayā
Benares
Prayāga
Bhitarī
Jumna R.
Ganges
Sindhu R.
Chambal R.
Betwa R.
Dasārṇa R.
Kēn R.
Tamralipti (Tamluk)
(Sambalpur)
Sonpur
Mahānadi R.
Puri
Ganjām
Pishtapura
Vengipura
Kollēru L.
Krishnā R.
Tungabhadra R.
Goa
N. Pennār R.
Nellore
Madras
Palār R.
Kānchi
Mangalore
Chandragiri R.
Kāveri R.
Tanjore
Pālakka (Pālghāt)
Uraiyūr
Karuvūr (Cranganore)
Point Calimere
Madurā
Korkai
Kāyal
Cape Comorin
Simhala or Tamraparni (Ceylon)

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